

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SEPTEMBER 25, 1937

WHO'S WHO

FRANCIS J. SHEED, on the eve of one of his thrice-yearly round-trips between London and New York, yielded to the gentle solicitation of Father Feeney to write an article in the chatty-cocktail rather than the dynamic-forum manner. Mr. Sheed, as all know, is the masculine part of the Sheed and Ward firm and family. He opened the American branch of his publishing house in 1932, and has been a most important factor in the surge of a true Catholic literature. Born in Sydney, educated at its University, forwarded to England by winning several scholarships and prizes, he interested himself in the Westminster Catholic Evidence Guild and became its Master and leading lecturer.... RICHARD L-G. DEVERALL, though not turned thirty, has won a place in American Catholic thought. His college course was at Columbia University, where he came under the influence of Professors Carlton Hayes and the late Parker Moon. His research has been in the Papal Encyclicals and economics. Two years ago, with Norman McKenna, he founded and has continued to edit *The Christian Front*, a monthly magazine of Social Reconstruction.... ROGER McMILLEN, (confer August 21 issue), during an extremely long and highly successful career as a doctor, was always interested in the farm. He knows the problems from his experiences in Iowa, and recognizes their seriousness to the nation.

NEXT WEEK: GENERAL FRANCISCO FRANCO, interviewed by NENA BELMONTE, answers the question that every American would ask him: *Why did you start the Nationalist Movement in Spain?* An article most important for everyone to ponder.

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COMMENT

TWENTY-SEVEN HUNDRED American citizens, according to the Valencia Government, are fighting in the Spanish Loyalist army. According to the Department of State, Washington, 1,700 Americans are now engaged for war service by the Loyalists. Most are in the Abraham Lincoln and George Washington Brigades of the Fifteenth Division, lauded with such maudlin praise by Hemingway and the American moronic press. Many of these American citizens who have fought the battle of Communism in Spain have returned to the United States, have received ovations, been featured in rallies, and collected bonuses for their post-war propaganda services. According to the United States neutrality laws, these veterans of the Spanish army and those Hemingway heroes are criminally guilty and should be "fined not more than \$1,000 and imprisoned not more than three years." (United States Code, Title 18. Section 22) Why has the law not been enforced or applied? A warning was issued on January 13 by R. Walton Moore, Acting Secretary of State, addressed to M. F. Perkins, Consul General at Barcelona, to the effect that American citizens "entering the military service either of the Spanish Government or of the Spanish Insurgents" were liable to the penalties prescribed. Furthermore, Mr. Moore pointed out that "the enlistment of American citizens in either of the opposing forces in Spain is *unpatriotically inconsistent* with the American Government's policy of the most scrupulous non-intervention in Spanish internal affairs." On January 13, Mr. Moore stated that the State Department had no information that Americans were taking part in the Spanish civil war. Now, the State Department has accurate information. Has it not a duty, then, to give these brave fighters for Red Spain a judge rather than a mass meeting as an audience, a fine and imprisonment rather than a tour and a salary as a reward? The Americans who have been fighting for Loyalist Spain, moreover, have probably forfeited their American citizenship (Section 2 of the Act of March 2, 1907), since they have probably been forced, at enlistment, to take "an oath of allegiance" to a foreign State. Is not the American Government held to give a decision on the returned and returning warriors as to whether they are or are not American citizens?

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ANOTHER session of the League of Nations at Geneva coincides with turbulence in the Mediterranean and still further aggression and truculence in the Far East. The most hopeful prognosticators of the Geneva session are quite unambitious in their claims. It is not expected that either Italy and the Soviet in the Mediterranean or Japan in the Far East will be troubled by punitive sanctions.

The two issues of Ethiopia and Palestine are expected to receive only very general discussion and eventually be put over to later consideration. This means that they will be subjected rather to a course of diplomatic jockeying and bargaining, which would assuredly be more to the liking of Great Britain. On the eve of a new session it is interesting to see how recent happenings gather around the League. France, jittery and fearful of Germany, allies in pact with Italy and leaves Britain out in the cold on the Italo-Ethiopian issue. While France and Britain were bickering about Italy, Germany strengthens herself in the Rhineland. France's alliance with the Soviet opens the road to the Rome-Berlin axis and brings Russia into the League. Britain would handle the Mediterranean piracy without the Soviet, but that would mean the elimination of Germany also. Italy, on its side, could not be excluded, yet her inclusion meant Germany's participation. The political jumble for the time saved the Soviet from isolation in the West. It's all a grand game! But the autocrats as well as the democrats know the rules. There will be much show of business, much talking, the appointment of committees and additional subcommittees, but the nations will not league together.

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BACK to school again not only for New York's youth but also for 350 of her lawyers. These will voluntarily attend the tenth session of a series of practical law courses designed to keep them abreast of developments in their profession. These courses, consisting of a series of lectures by lawyers, judges and specialists in specific branches of the profession have received the support of the New York Bar Association. Starting in the metropolis, such courses have since been taken up by other cities. Indeed the educational section of the American Bar Association will recommend, at an early convention, the sponsorship of a nation-wide program of such "post-admission legal education for the benefit of the legal profession." Sponsors of the movement assert it is filling a gap in the legal education of the present-day law school graduates. The law school cannot give its students a practice. It cannot teach them the rules and the background. Fifty years ago lawyers never went to law school; they read law in a lawyer's office. This practical side of the profession is today neglected, and to supply it movements like that of New York are meant to supplement. The doctor must serve two years' internship and even later attend clinics and discussions. So the New York Practising Law Courses provide general courses for its "freshmen" and specialized subjects for the "old timer" to bring him in touch with the new law and subjects that have arisen since graduation.

PRESS accounts of the recent diplomatic dispute between Portugal and Czechoslovakia made no mention of a factor which seems to have entered quite actively. Czechoslovakia is always held up in the press as a prize specimen of a democratic country. Men like Benes and Masaryk are called to the readers' attention as noble stalwarts of democracy and liberty. Portugal, on the contrary, is listed with the Fascist dictatorships marked as an enemy of democracy. It is a known fact that the Government of Czechoslovakia is much under Masonic influence, while Portugal, after Italy, stands pre-eminently as an anti-Masonic State, the secret societies being banned after twenty-five years of anarchy under a Masonic government. So you have on the one side the internationalism of Masonry and such organizations, and on the other the determination of Portugal under Salazar to foil Masonry in controlling its Government. The Franco-Soviet pact, in which Masonic French politicians played a part, was partnered by Czechoslovakia. These facts which might have thrown an unwelcome light on the latter's refusal to furnish arms to Portugal were never mentioned or even hinted at in our impartial daily papers.

CINCINNATI'S *Catholic Telegraph*, the oldest of our weeklies, now in its one hundred and sixth year, loses its identity by consolidation with the Denver, Colorado, *Register* chain of papers which, under the able and enterprising editorial direction of Monsignor Matthew Smith, has eighteen editions in as many dioceses. Dr. Thomas P. Hart, who for forty years has conducted the *Telegraph*, relinquishes its ownership to the Archbishop of Cincinnati, who will publish this local *Register* as his official paper with the title, *Catholic Telegraph-Register*. It will have a special board of diocesan priests as the editors. The history of the *Telegraph* since it was begun by Bishop Fenwick on October 22, 1831, is linked with many illustrious names and many important events in the progress of the Church not only in Ohio but throughout the Republic. The radical change in its form and details, even while denoting modernizing improvement, occasions a note of sad regret over another break in the few remaining links with the old-time traditions and personalities of Catholic journalism. The veteran Dr. Hart takes with him in his retirement the best wishes for many happy years to come of his editorial colleagues of the Catholic press who appreciate his long and devoted service and self-sacrificing work for religion and for country.

INVOLVED in a rapidly increasing succession of strikes and labor troubles that reached their maximum since the new year, Americans are likely to claim an easy first in the matter of industrial unrest. True, our troubles in mines and factories in the East and Middle West reached a new average per month after the November elections, strange as that fact must appear. An analysis just released by the National Industrial Conference Board of the

number of persons involved in strikes and lock-outs relative to the total population show that in the last six years industrial disputes have in general been less widespread in this country than in Europe; Canada and the Irish Free State being alone under our figure. Between 1930 and 1936 an average of sixty-one to 10,000 population was involved in labor disputes in the United States, but only twenty-four and twenty-five respectively in the Irish Free State and in Canada. Most of the Irish strikes affected the Government directly. Spain, Belgium, France and Poland, all led the United States. Of course the Soviet and Fascist countries have their own summary way of settling the matter, where strikes are political rebellions.

THE FOOTBALL season being here, it may not be impertinent to remark that some of the most graceful, entertaining, and civilized writing occurring in our daily journals is to be found on the sports page. Occasionally, as in the case of John Kieran, of the *New York Times*, it rises to the point of positive brilliance. It can be said of these sports writers (what cannot be said of the know-it-all columnists such as Messrs. Pegler, Broun, Lippman, Madame Roosevelt, *et al.*) that they are humble. They do not think their field of expertness is everything man has thought of and God has made. They stick to the gridiron and the diamond. They do not write one day of the war in Spain, and the next day of the ethics of Spinoza. They have a chance to cultivate a style without letting it be obstructed by a chaos of ideas. Somebody once said of Voltaire that his mind was "a chaos of clear ideas." At any rate, if you want to be relaxed and entertained, instead of being pontificated over by sudden flashes of intuition read the sports page first, and the heavy stuff of the columnists afterward. Which reminds us that we encountered, not long ago, a very saintly old priest, most of whose hours are given to a study of mystical writers, poring over the comic strip known as Moon Mullins. "Are you reading Moon Mullins?" we inquired of him. "Yes," he replied in perfect candor; "I read him for instruction, and then go to the editorial page for a laugh."

DESPITE the efforts of Mayor LaGuardia of New York to rid the city of all its hurdy-gurdies (in the interest of his "Anti-Noise Campaign"), there is still a persistent hurdy-gurder tinkling his tunes from time to time in the vicinity of our office. We do not know if he is the poor Italian, father of a large family, who has already been arrested twice for making "noise" in New York, and who said, on at least one occasion: "All right, I'll give you my family to support, if you want to stop me from earning my living." Whatever be the enmity of His Honor of New York for these poor organ-grinders, this much must be said for them: first, a hurdy-gurdy has never once, to our knowledge, killed a pedestrian; second, there seem to be other noises still left in New York many of them much less pleasant than the happy tunes of an organ-grinder.

THE CRIME PARADE AND ITS YOUTHFUL MARCHERS

Nineteen years is the dangerous age

PAUL L. BLAKELY, S.J.



SIX YEARS ago, the story of a brutal crime was told in all the newspapers in the country. I do not propose to repeat the sickening details, but merely to state that the victim, an innocent young girl, died within a few hours. It so happened that the murderer was caught and, as no possible defense could be offered, you will conclude that he went to the chair.

In that you will be wrong. He was released a few weeks ago. A merciless jury had doled out a life sentence, and he more than served it. For in the United States a life sentence lasts only three years and six months.

That is not my calculation. It is quoted in Cooper's *Here's to Crime* and is attributed to J. Edgar Hoover, chief of the Federal Bureau of Investigation. Mr. Hoover is fond of statistics, statistics that are startling.

Take out your watch. Lay it on your desk. Step to your door, then return and glance at your watch. If twenty-four seconds have elapsed, one major crime has been committed somewhere in the United States.

In Mr. Hoover's offices in Washington, cards with the finger-prints of some 4,300,000 men and women who have been convicted of crime are preserved. The file is admittedly incomplete. Probably it will never be complete, and for the reason given me some years ago by the warden of one of our larger penitentiaries. "These are the boobs," he said, waving at his charges. "The smart crooks are outside."

Hence I think I may add to Mr. Hoover's army of 4,300,000, some 700,000 "smart crooks" and murderers. If you are quick in arithmetic, you will observe that this figure unrolls a shocking picture. It shows that about one in every twenty-six Americans has been or now is engaged in a criminal career.

Let us observe a few more statistics, not Mr. Hoover's but mine. In 1934, according to the Bureau of the Census, the death-rate per 100,000 of population from alcoholism was 2.9, and from cirrhosis of the liver, 7.7. The death-rate from murder was 9.5. This would indicate a total of nearly 10,000 murders in that year. England and Wales with about a third of our population had about thirty.

A few more figures, supplied by Mr. Hoover, will

help to fill in the picture. Major crimes number about 1,500,000 annually. Four years ago, Thorsten Sellin, of the University of Pennsylvania, put the number at 1,300,000. Minor crimes, excluding violations of the liquor and motor-car laws, total about 15,000,000. According to F.B.I. statistics, quoted by Corey in his *Farewell Mr. Gangster* (a most optimistic title, incidentally), in 793 American cities with a combined population of 30,576,000, there were in 1934, 31,541 robberies, 14,296 aggravated assaults, 113,937 burglaries, 243,000 larcenies, and 170,000 automobile thefts. Sellin estimates that in about *three-fourths* of these crimes, no one is brought to justice.

In homicide cases, the proportion is very much lower. Even when conviction is secured, the death penalty rarely follows, and life sentences average only a few years. Corey concludes that "for every 1,000 crimes 250 persons are arrested, and forty-one persons convicted." He adds: "That is a sufficiently discouraging picture of criminal conditions in the United States. . . . The United States is the most crime-ridden civilized country in the world."

As I write, a later set of figures is brought to my attention. The estimate of about 10,000 homicides may have been correct for 1934, but it is now out of date. According to Mr. Hoover, the number for 1936 is 13,242. That means about one in every forty minutes!

For the same year, a greater increase is noted in other departments of crime. Robberies have risen to 55,600, aggravated assaults to 47,534, burglaries to 278,823, larcenies to 716,674, and automobile thefts to 213,712. The prospect for next year is not pleasant.

But Corey gives an even more discouraging forecast in his chapter, "Nineteen is the Dangerous Age." Persons, sixteen to twenty-five years of age, finger-printed after arrest, are thus tabulated:

Age	Numbers	Age	Numbers
16	6,046	21	15,809
17	10,318	22	15,939
18	15,174	23	15,606
19	17,034	24	15,218
20	14,514		

Thus the largest group is composed of young people about the same age as our college sophomores. Nor are their offenses negligible, since they

include criminal homicide, rape, robbery, burglary, assault, and carrying deadly weapons. The same is true of the large eighteen-year-old group, and even in the first two groups murder is by no means uncommon. Something is seriously wrong with the training which we give young people, or in the environment in which they grow up.

To take the second criticism first, it must not be thought that poverty and the slums are the chief factors in swelling crime. No doubt, destitution is one factor, and morally bad home conditions form another, but, as Hoover has remarked, there are too many instances of criminals who have come from "average American homes" to permit us to lay the chief blame on economic causes. Nor can the significance of the fact that many useful, law-abiding, and even eminent citizens have been bred in slums and economic want be overlooked.

It is highly probable that a certain number of youthful criminals in the making might be saved if they had enough to eat, public playgrounds for proper recreation and decent home surroundings. But it will not do to try to find the cure for crime solely in improved economic conditions. That is an easy solution, but it will lead us nowhere. The remedy must strike deeper, and it must affect fundamental conditions. Any earnest investigation must lead us, I think, straight to the schoolhouse.

For many years it has been dinned in our ears that public education, meaning by the phrase education in the public schools, is the basis of good citizenship, and consequent peace and harmony in the community. In pursuance of that theory, we have supported the most costly system of education in the world. Last year, the budget for our primary and secondary schools was in excess of \$2,250,000,000. We have no national religion in this country, but its place is taken by devotion to the public school. And what are the results?

Of all the peoples in the world, we spend the largest sums on public education. Of all peoples in the world we are by common judgment the most lawless and criminal. Among us crime flourishes as it flourishes among no people, civilized or uncivilized, of which there is record. If education means a nation in which crime gradually melts before the glow of a widespread virtue, what is wrong with our education?

To the teachers in our public schools, I pay merited tribute. They are, as a class, far superior to the system which they strive to administer. Were it not for their influence, exercised through their religious example and often, in defiance of the principles of secularized education, through direct counsel and precept, our crime record, bad as it is, would be indescribably horrible.

The fault is not with the teachers. It is with the system. It sends boys and girls out to face the world, the flesh and the devil, without teaching them how to discern the wiles of this triple foe, and worse, without teaching them how to turn these wiles aside after they are known. It professes to teach our young people something about everything in the world except about religion, and about a code of morals founded upon religion.

After approximately a century of this secularized, denatured education, we are undeniably the most criminal people in the world.

Yes, let us replace slums with homes, and supply our boys and girls with playgrounds. But unless we teach them religion and morality, crime will not notably decrease. It will continue to grow. We have tried or now propose to try, a thousand devices to train our young people to become good and useful members of their communities. It can hardly be thought that we have succeeded. Why not try a system of schools in which every child can be given a religious education in accordance with the wishes of its parents?

We have tried almost everything else. In the name of common sense, why not try religion?

In his *Farewell Address* Washington asserts that religion and morality are "the indispensable supports" of political prosperity, "the firmest props of the duties of men and citizens." Since he did not believe that good government could be long maintained without them, he wrote that the promotion of schools should be "an object of primary importance." But Washington was not thinking of the public school as it exists today. He had never seen or heard of such an institution. What he had in mind was schools founded and conducted on the principle that religion, with a moral code based upon religion, is essential to true education.

A GREAT CONCILIATOR

CONCILIATION is often an admission of a weak case, but it is invaluable in settling labor disputes when it is prompted by justice. Edward F. McGrady, who recently resigned as Assistant Secretary of Labor, was a born conciliator. He never yielded an inch that was labor's, but he never employed unfair methods, or fought about trifles. His character and work won admiration and trust not only from labor organizations but from employers. Both sides knew there would be no backroom-Star-Chamber schemes when McGrady was on the job.

Had Mr. McGrady been permitted by the Department of Labor to use his great powers unhampered by jealousy, office politics and red tape, the Department would stand higher in public esteem than it now does. Again and again the Department faltered in its work, or made a mess of problems before it, because of what now looks like unwillingness to allow the Assistant Secretary to take charge. It thought in terms of personal credit, instead of in terms of service. But officialdom must have its victims. Labor will miss him sorely, and as he moves out of the Department, Chaos and old Night move in.

The Radio Corporation of America, threatened by the A. F. L. and particularly by the C. I. O. is to be congratulated on securing Mr. McGrady's services. We wish that "Tom" Girdler, the A. T. & T., and John L. Lewis could secure an adviser equally wise, and equally acceptable to wage-carner and employer. Unfortunately, the country has not many like Edward F. McGrady.

P. L. B.

HE WHO OWNS A FARM WILL BEST TAKE CARE OF IT

Agriculture's problem is the problem of the nation

ROGER McMILLEN



TENANT farms, soil conservation and the ever-normal granary are receiving merited consideration from those deeply interested in agriculture. They bear definite relation to one another, and all directly influence the permanence of farm industry.

Surveys have been made that vary widely in their results, depending largely on the underlying viewpoint. It is said that in 1935 forty-two per cent of the farms in the United States were tenant operated. Recent surveys reduce this figure to twenty-four per cent, which is further reduced by the matter of family ownership to fifteen per cent. This wide variation in conclusions seems not to be justified.

Tenant farms are usually operated under three forms of contract, namely, cash rent, crop share, or a joint contract. The great majority of tenant farms are in the South, operated on the crop-share basis and are of small acreage, while the cash rents and joint contracts represent the basis of rental of larger acreage, especially in the North. In view of the effort to encourage the individually owned farm this is of definite importance.

When is a farm individually owned? Occupancy does not mean ownership. A farm covered by a mortgage debt cannot be considered individually owned until the debt is satisfied. In a large part of Iowa, a survey of a county, not the poorest, in 1936, showed that sixty-three per cent of its farms were held under mortgage debt. It would seem that this condition must be considered in any survey intended for the improvement and perpetuity of the industry.

It cannot be doubted that expansion and improvement of a farm property will not occur until progress of amortization has reached the point to justify it. Only the ordinary operation can be carried out under the necessity of meeting definite payments as long as there is hazard of any possibility that may lead to reversion of the property to the holder of the deed. Of necessity, therefore, the freedom of action in the making of plans or furthering of stock operation is limited. The major consideration in this instance is meeting interest and debt-reduction payments.

Conceivably, short or uncertain tenure creates a desire to press for profit which, if persisted in,

reduces much fertile soil to marginal or sub-marginal land. This result may, and frequently does, follow in the wake of massive farm operations as well as in those of smaller acreage. The area known as the "dust bowl" where natural grass land was converted into grain land, now offers a formidable problem in control of a modern Frankenstein and a concrete example of the unwise use of land as a springboard to expedite profit. Here the health and wealth of the region are jeopardized and the damage is carried to astonishing distances in adjoining states.

Measures to preserve fertility by planting soil-building crops are vital to preserve soil virility. Much vital top soil has been steadily washed away to a point that even now affects maximum production. Soil washing and erosion spell ultimate decay in farmland, and its prevention is justifiably a major problem.

The so-called ever-normal granary designed to stabilize markets for produce is better understood from the viewpoint of the individual farm owner. A plan predicated by the individual to complete a feeding operation without sufficient resources in feed to carry it through, can have but one result: if the supply of feed runs low before marketing is permissible, purchase of feed is necessary. This means simply anticipation of profits and, if the market is high, due to adverse crop conditions, it means diminution of profits. It is, therefore, the part of wisdom that a sufficient quantity of feed should be available, which really amounts to the possession of a sufficient cash reserve in any other commercial venture.

Our history brings forcibly to mind the necessity for a program that will guarantee stability in the business of the farm. Beginning with the subsistence patches of the voyageur along the eastern coast, the industry extended to the plantations of the colony. Hardy pioneers pushed westward clearing forests to develop the rich land of the Middle West. With the course of empire, there followed the invasion of the great plains, and when the oceans were linked by a trans-continental railroad the spirit of the farmfolk reflected their joy in the belief that America could feed the world.

Disillusionment in the cataclysm of the depres-

sion very forcibly proved not only that America could not feed the world but that necessary food for her own people could not be produced and marketed at a profit.

Wasting of soil naturally cannot go on forever. The arid useless lands of other nations bear this testimony as do many sections of our own. The natural law that there cannot be taking without giving, places a definite obligation to the protection and preservation of the soil if the business of farming is to be perpetuated. This obligation did not bear so heavily in the earlier years because there was always more virgin soil at the disposal

of those hardy enough to cultivate it. The possibility of breaking new soil made the danger of overcropping or the damage of erosion negligible.

That privilege no longer exists. The problem of preservation of the soil, both as to contour and fertility, is sufficiently grave to occupy the attention of every thoughtful person. To restore the soil and protect that restoration is agriculture's most vital problem. And its solution is more clearly defined in the idea of individual ownership, for it is undeniably true that he who owns a farm will best take care of it, since it embodies his home and hope of happiness.

WHILE EUROPE RACES ALONG THE ROAD TO NEW WARS

Let the people of America try to make war impossible

RICHARD L-G. DEVERALL

CHARACTERISTIC of an age when catch-phrases are believed and repeated without bothering to investigate their validity, is the current notion that if peace is to be preserved, the nations of the world must arm themselves to the teeth. Wise indeed was Cardinal Faulhaber when he declared this to be an irrational and senseless maxim, worthy only to be "dismantled like an old battleship."

When one thumbs back through old issues of AMERICA, or any pre-war publication, especially those dated 1913-1914, one finds constant references being made to the increased armament preparations made by the powers of Europe. One government followed another in the insane program to build bigger and better battleships, to enroll more men in the army and the navy, and to increase the store of munitions.

We know the result of that suicidal race to avert war by preparing for it.

Today, with increased vigor and intensity, the same tragic drama is unfolding before our eyes. Europe has started down the road to war. Although the explosion might not occur for five years or so, war is inevitable. War is inevitable—conditions remaining as they are today.

Dynamic forces have been let loose by the people of Europe which have now advanced to such a stage that it seems impossible for mere men to control them. The war-machine is everywhere being geared

for high-speed, death-dealing action. Here are a few recent facts.

France has initiated a national defense program calling for an immediate expenditure of 19,000,000,000 francs; another 19,000,000,000 francs are to be spent during the next four years for the same purpose. In Germany, the Herr Hitler is spending 12,600,000,000 marks for national defense. Poland plans to spend 1,000,000,000 zlotys for national defense. England has announced a five-year armament program involving the expenditure of \$7,500,000,000. The anti-capitalistic (so they tell us) Soviet Union seems to have developed a penchant for imperialism, for Moscow's military budget calls for an annual expenditure of \$12,000,000,000. And Italy, although it failed to make public any figures, has announced that a potential army of 8,000,000 will be ready for sacrifice on the altar of Mars. Eight million guinea pigs!

It is almost impossible to realize how much money is being spent annually in Europe to insure the inevitability of the Second World War. These countries are spending, in the course of the year, no less than fifteen billions of dollars. That sum would endow fifteen hundred universities at a fat ten million per university; it would build a five-thousand dollar house for three million families; it would provide a salary of twenty-five hundred dollars for six million people.

Yet the insane people of Europe are not building or endowing fifteen hundred universities; they are not building three million five-thousand-dollar homes for their people; nor are they employing six millions of persons for one year at twenty-five hundred per year. Instead, they are pouring out a sea of money that is soon to become a sea of chilling, clotting human blood.

Is it any wonder that Pius XI, in the exquisite agony that is the Pope's, has exclaimed: "If by chance there should be some who, owing to the new phenomenon of suicidal and homicidal mania, truly prefer war to peace, then we have another prayer which it will become our duty to utter, and we would say to the Blessed Lord: 'Disperse the people who want war'?" Is it any wonder that His Holiness has termed modern warfare "a crime so enormous, a manifestation of savagery so insane"?

Let us not forget that the First World War, materially speaking alone, cost the world ten million human lives. Another twenty million men were wounded. And the total cost of prosecuting the war came to a cool \$337,846,189,657. Getting away from such staggering figures, the direct cost of the First World War, to all countries, per day, was \$240,000,000. And even that figure is inconceivably large. Just imagine deliberately destroying twenty million dollars every hour. That is what Europe did twenty years ago.

Today, Europe prepares for the Second World War. As the Imperial Government of Germany found it impossible to localize the Austro-Serbian conflict, in 1914, so too shall the Second World War rapidly assume world-wide proportions.

We here in America are far enough away from the future battlefields of Europe to take note of many dangerous tendencies, as well as many hopeful signs.

Prior to the World War, the nations of Europe were, or at least claimed to be, Christian. Secularization of society, first signalized when the Protestant Revolution broke asunder the unity of Catholic medieval solidarity, proceeded at a quick pace. The First World War was the final step in a long historical process. For a few centuries, nationalism had been competing with the traditional religion for the attention of men. The First World War marked the ascendancy of extreme, perverted nationalism. Since then, most men have forsaken the God of the Christians for the deified State. Communism, Fascism, Nazism: they are all substitutes for Christianity. And whereas the flowering of a Christian culture had led to the formation of a universal Christendom, the flowering in Europe today of the neo-pagan culture has led to strife, disunion, and war.

Four hundred years ago, Europe cut itself loose from its cultural base, Christianity. Today, the race of secularism is almost run. The end has been reached. The men of Europe have all but destroyed, in four hundred years, the work of the Catholic Church during the preceding sixteen hundred years.

The end has come. As the pagan Roman society of Nero and Diocletian expired amidst ghastly warfare, horrible emotional orgies, and spiritual fa-

tigue, so too, probably, is the Second World War to mark the end of the Age of Secularism.

The bourgeoisie, that class which triumphed during the Age of Secularism, and the class which made Secularism a living thing, has gone down before the omnipotent, totalitarian state. Today Europe has but one class: the slaves of the state. Rejecting the Church which raised it from abject slavery, Europe has returned to a slavery as burdensome and as absolute as that which marked the declining days of the Roman Empire.

It seems almost unreal for us Catholics here in America to view Europe so coldly. It seems strange for us to watch those poor people in Europe racing toward certain destruction. But what can we do?

Our task is a two-fold one: first, to keep America out of the Second World War; and secondly, to do our part, after Europe has collapsed, in rebuilding Christendom.

As to the first problem, America is keenly aware of the necessity for keeping out of the next World War. But the plans advanced by such men as Senator Gerald P. Nye seem to deal with the problem not of averting war, but rather of how to keep us out of war. Such plans, proceeding on the basic assumption that war is truly inevitable, ignore the fact that so long as we deem war to be inevitable it will be inevitable.

The task we face is a tremendous one. The Catholic Peace Movement, if it is to be realistic, must inform all Americans that the true cause of war is man. Unless men believe the lie that war is inevitable, no banker or international merchant of death can ever involve us in a war. Once we have educated the American people to a point where they definitely reject war, insisting on arbitration by the Papacy or a Christian League of Nations, the first step toward peace will have been taken.

According to Professor Carlton J. H. Hayes, Europe has enshrined disunity within itself by confusing nationality with patriotism; and to this patriotic-nationalism Europe has wedded the idea of absolute political domination. As the utter antithesis of Christ's message of human brotherhood, this notion of extreme nationalism must disappear if Europe is ever to have a just, lasting, Christian peace. There can never be any peace without God.

Judging from the effects of the First World War, the Second World War will leave Europe prostrate, desolate. Then will the time for the re-union of Christendom come. Protestantism is bankrupt. What little life was in it before the war, expired on the battlefields. And now, after nationalism has born its bitter fruit of spiritual and temporal desolation, then will the time be ripe for another Hildebrand, another St. Francis of Assisi to come forth and restore all things in Christ.

The insane madness of Europe must not deceive us. It is going to be a horrible ordeal to watch. But let us remember that nations as well as individuals must atone for sin. Let the madness continue; the darkness always precedes the Light. From anarchy let us pray, will proceed the supra-national Christendom dreamed of for centuries by the Papacy. It is Europe's only salvation.

FURTHER PROCESSES IN SPANISH SOVIETIZATION

Training the youth in materialism and class hatred

WILLIAM J. BENN

CONTRIBUTORS to so-called Spanish Aid Funds in the United States should have some conception of the objectives to which their contributions minister. A short document recently published with the official imprint of the State Publishing House, Moscow, throws lurid yet convincing light on this question. It is a detailed description of the "culture" which it is the aim of Valencia and the much-lauded "Republic" to impose on all classes of Spain in the eventuality of a Loyalist victory. The advocates of this new "culture" for the Spanish peninsula take time by the forelock and have no wish to await the desired victory to assure the inhabitants of the educational benediction. The work has already begun, and an intensive, very active campaign is being conducted with all that feverish zeal and excitement which characterizes and has characterized every godless, anti-Christian crusade in history. It is in full blast behind the lines of battle, right up to the heels of the battlefield, in the towns and villages of Eastern Spain.

The document describing it is issued with the authority of an official publication of the Soviet Union, being published in English, French, German, as well as Russian. It cannot be brushed aside by the so-called defenders of Spanish Democracy in the manner so blithely assumed since the beginnings of the civil war. Its contents cast a more vivid light on the aims, desires and propaganda of the Valencia school than the many accounts appearing in the press of the fleeting impressions made on casual visitors to the scene of Loyalist activities in Spain.

The statements in this official document leave no doubt of the kind of education the money contributed for the rehabilitation under the Valencia Government regime helps to initiate and maintain, "The hunger of the masses for knowledge and culture is directed into organized and systematized channels by the able and energetic leadership of the Ministry of Education headed by the Communist J. Hernandez." This makes clear what advantages await the youth of Loyalist Spain, and helps us to envisage the sad condition of the children of Nationalist Spain as pictured by our own liberal and radical writers. It is interesting to learn the methods adopted to effect this precious benison for the youthful Loyalists.

We are told that "special detachments" are being recruited from the recently created ranks of Government teachers. The program adopted by these detachments includes mathematics, geography, history, etc., "all integrated with political education." So, where the friends of democracy accused the Church of crushing the natural ambitions of the people beneath the oppressive weight of "religion," the liberators are minded to insure that the informing and integrating principle of the new education will be Soviet ideology. There is a feverish activity displayed to provide new textbooks in which the old ideas will be expunged and the streaming light of dialectical materialism and economic determinism will play on the fancies and emotions of the Government's wards. This is the "new day" for Spain so hopefully drawn by Red propagandists.

Lectures for the time being arranged by the Ministry of Education supply for the lack of textbooks and bring the evangel of an earthly temporal paradise whose farthest horizon is economic well-being to the land of the Cid, Teresa, John of the Cross, and Ignatius. Foreign texts considered suitable to inculcate the Marxian doctrine are being translated into Spanish as speedily as possible and are being printed in large editions. Lending libraries are being formed. Military trains bear not only soldiers and machine guns but propaganda libraries for the young. On these trains study clubs are formed "in which the more advanced help the others."

The Madrid paper *El Sol* recently published a letter from a soldier on one of these propaganda trains which contained the following statement: "We are fully conscious that books are as important as rifles in our struggle. We are fulfilling the slogans of our Communist party." Do we need to recall to our readers these slogans made familiar to all by every Marxian since Lenin? The latter has perhaps crystallized them all in one when he wrote:

Marxism is materialism. We must fight religion. That is the ABC of all materialism, consequently also of Marxism. We must know how to fight religion, and for this purpose we must explain on materialistic lines the origin of faith and religion to the masses. The Marxist must be a materialist, that is, an enemy of religion. Religion is the opium of the people. Our program necessarily includes the propaganda of atheism.

Leaving aside, for the moment, the motives that inspire kindred sentiments for such a "culture" in the liberal-minded of today, one may surely express surprise at the reaction of the few distinguished Catholic French writers who, sticking instinctively to a few cherished general principles, have blinded themselves to the facts in the Spanish war. Moved by intuition more than by reason and the preponderating influence of facts, they demand of the Spanish Nationalists a righteousness of theory and practice which have been rarely ever verified even in a civilization more moral-minded than ours. Two truths are submerged beneath glorified theory here. The first is that all rightly constituted authority had ceased to function in Spain by July, 1936; and the second, that Franco was forced into revolution to prevent the usurpation of power throughout Spain by the Marxists. As the Spanish Bishops say:

Because it is a documentally proved fact that in the scrupulously prepared scheme of the Marxist revolution which was being made ready and which would have broken out in the whole country, if in great part it had not been hindered by the civic military movement, the extermination of the clergy was ordered, along with that of those known as members of the Right, with the Sovietization of industries and the introduction of Communism.

Moscow has, of course, thrown off all disguise in the recent Mediterranean disputes as to the reality of her military operations, while her educational propaganda throughout Leftist Spain leaves no doubt of her intention to bring Communist culture to the Spanish people. Ten short years ago writers like Lucy Wilson and John Dewey were finding themselves short of enthusiastic epithets to apply to the blessings of Sovietized education in Russia. Russian schools and children were at last blissfully liberated from the socially irrelevant and spirit-hampering regimentation of the West. These eulogies were built on the manifestoes and decrees of the Lenin Government adopted soon after the seizure of power in the 1917 revolution. But even ardent Marxists like Max Eastman have confessed their serious disillusionment with Soviet culture that followed the *Decree on Academic Reform* issued by the Stalin Government on September 4, 1935, and by the instructions implementing it. In the latter are exposed a more drastic regimentation and specification of school, curricula, pupil and teacher than ever graced the Nazi school regime.

A special apparatus of Communist youth organizers is to be installed for the surveillance of the pupil inside and outside of school. They are to watch over the morality and state of mind of the pupils. Establish a single form of dress for pupils of the primary, semi-secondary and secondary schools, this uniform to be introduced to begin with in 1936 in the schools of Moscow.

How such a pedagogic regimentation can make appeal to the non-Communistic contributors to Spanish Relief in Red Spain is difficult even to contemplate in a democracy such as ours. At the Congress of Peace and Friendship with the U.S.S.R. held in London, in December, 1936, Mrs. Beatrice King defined Communist education as follows: "In all schools the purpose is to create Communist citi-

zens for a Communist State. . . . Education is materialist in conception and atheist in outlook." To harmonize with this intent the objective of the Valencia Ministry of Education under Señor Hernandez will consist precisely in forming Communist Spanish citizens for a Communist Spanish State.

The Anti-Religious Conference of Teachers, in Leningrad, October, 1932, stated in its report that Soviet teachers are given "anti-religious qualifications" or merits, gained by "methodic anti-religious courses of instruction." With such a program in the offing, in contradistinction to the deep-rooted Christianity of the Spanish people, should there be any difficulty in gauging the natural reaction of the Catholic mind to the Spanish issue? As the Spanish Bishops' pastoral letter says: "The civic-military revolt was in its origin a national movement of defense of the fundamental principles of every civilized society; in its development, it has been one of defense against anarchy bound up with the forces at the service of a Government which could not or would not guard those principles." While asserting that the Church could not remain indifferent to her self-preservation and the usurpation of God's rights, the Bishops make it clear that the Church has never identified herself with the conduct, tendencies or intentions which at any time become allied to and distort the character of the national movement, its origins, manifestations and ends.

That the fears of Catholic Spain were not panicky and ill-founded the new cultural front of the Spanish Red educational propaganda proves. It is the natural and spontaneous reaction of the Christian mind and heart to an educational system which, according to a Soviet Minister of Education, has for its fundamental principle class morality built on hatred. "Down with love of our neighbor. What we need is hatred." In this class hatred the children of Republican Spain are being trained. With all knowledge and love of God banished, the somber night of human slavery that for the last twenty years has been enveloping Russia now casts its dark shadow over the Iberian peninsula.

Such a conquest would not necessarily be in the nature of an occupation by Russian troops. It would come into being as soon as a bolshevized Spain became an annex of the Moscow headquarters, from which it would receive not only political orders but material help. It is bad enough that Spanish gold acquired by the honest labor of an impecunious nation is now pilfered by Soviet Russia in its nefarious work of propaganda, it should not be augmented by the voluntary contributions of any who still make profession of Christianity and still put their trust in a democratic form of government. Nor would there exist any comparable parity even if German Nazism and Italian Fascism were far blacker than represented, for neither makes it the very basis of its existence to work for the overthrow of all alien forms. In this the membership of the Third International holds a unique position. There may be some explanation though not justification for European nations courting Russia while realizing the danger, there is not a shadow of a reason why a democracy like ours should do so.

WITH SCRIP AND STAFF

METAPHYSICAL BANSHEES

IN the first volume of his monumental work which is reviewed elsewhere in this issue, Prof. Pitirim Sorokin discusses Gregorian Chant as one type of cultural phenomena. As in other instances he seeks to find in it a "meaningful unity." "One cannot prove by words," he says, "no matter what they are, the inner consistency and supreme integration of the Cathedral of Chartres, of the Gregorian Chant, or the musical compositions of Bach, or Mozart or Beethoven . . . or many of the logico-meaningful unities. But . . . their supreme unity is felt by competent persons as certainly as if they would be analyzed with mathematical exactness."

This a grand idea, as applied to Gregorian Chant. The textbooks are so full of tosh about plainchant as "primitive" style of music, something that the rising tide of enlightenment pushed aside for the higher forms of modern music, that I shake hands with Dr. Sorokin in his readiness to find a special meaning in the plainchant (which Dr. Becket Gibbs, and I think with much etymological reason, insists should be spelt *planechant*). Nobody to my knowledge has tried to find Freudian meanings in it. Neums seem to be Freudproof.

But I also think that if Dr. Sorokin would study up a little more about the plainchant, he would change his conclusions. I have known others to change theirs when they became familiar with it.

The chant, according to Sorokin, makes no appeal, or very little appeal, to the senses. It is governed by nothing Sensate, to use his expression, but by ideas. He then quotes a French writer called Combarieu as an authority on this subject. Combarieu is far from being a specialist in the chant, but writes on the history of music. Now M. Combarieu finds the plainchant sensuously or sensitively execrable. It makes no more melody to his bodily musical organism than do the pipes on Keats' Grecian Urn. And like most of us, he doubtless thinks that heard melodies are sweeter.

This does not derogate from the chant, according to Dr. Sorokin. It merely shows what a wonderful thing it is—a music which expresses an idea, a concept, an ideology, and a sublime one at that. We should venerate and cultivate the chant as an expression of an idea. And it resembles many another type of philosophical music such as the ancients delighted in—the Greeks, for instance, and the antique Chinese.

So, without their having read Sorokin, we find many of the Faithful in agreement with this verdict, at least the negative part of it. They can find no meaning at all in the Gregorian, outside of a few simple syllabic tunes, such as the *Dies Irae* or the *Adoro Te*. "We want no more of them banshees howling in the sanctuary," was the verdict of a cer-

tain devout parishioner in a place where the plainchant had been introduced *ex abrupto*, and not with consultation of the congregation. Dr. Sorokin shows us that the singing is metaphysical, so to speak, and thus has a place all its own. But the difficulty is that this merely elevates the banshees into being metaphysical banshees; and while the metaphysics may improve the meaning, it does not improve the howling.

Honestly, I think there is here a considerable misunderstanding. The plainchant has an idea behind it which is different from that of ordinary modern music. It is a different *musical* idea, not a metaphysical one. Since we enjoy a piece of music only when we are familiar with its *musical* idea, we cannot find the Gregorian agreeable if our musical ideas are confined exclusively to a certain variety of song.

A simple parallel may be made with the case of jazz. Jazz is also governed by a certain type of musical idea. Not a very lofty one, you may say; one that, in Sorokin language, is the product of Sensate degeneration, but still it is a musical idea. And it is distinct from the musical idea, let us say, of a march tune, a hymn, or a Tyrolean yodel. If you have not been initiated into the musical idea that underlies jazz, it is meaningless, and hence highly distasteful. If you have grasped it, the idea may appeal to you and you become a jazz-friend; or it may not, but you at least see what it is that the music is trying to express.

Plainchant's musical idea is—speaking generally and without certain qualifications—the idea of the vocal theme: the refrain, such as we find in the folksong, and the music of simple, vocal peoples. More precisely, it is the thematic refrain. What magic this has is seen by the music of Richard Wagner, who, it is said, borrowed the theme idea as well as many of his greatest themes (e.g., in *Parsifal*) from the Gregorian, and it is the motifs that, as all music lovers admit, are the best part of Wagner.

The main difficulty, in my own experience, with the popular understanding of the plainchant, is that people are not familiar with its themes. The reason for this is, first, they do not get a chance to sing plainchant themselves, and you learn themes when you yourself sing and hum them; and then, even when heard—which is not over much—it is done too remotely and with too little association and repetition to enable the public to know the themes. My further experience is that when the ordinary person, even not so musical, does become familiar with the standard Gregorian themes, he learns to love them with that simple accommodation of the senses that creates love for all simple, genuine melodies. And of this more anon.

JOHN LAFARGE

A DWINDLING ARMY

WHEN the school bell rang two weeks ago, an army of children marched forth, but in some of the larger cities it was smaller than last year's army. New York's quota, for instance, reported about 7,000 missing. The missing are not dead; they are simply non-existent. Some years ago, the biologists indulged in speculations as to the precise time we Americans would become a nation of old people. The time will come sooner than we expect, if the American birth-rate continues to show an average of fewer than three children in every family. When our interest in cradles wanes, our interest in coffins must increase.

As the birth-controllers push their immoral commercial enterprises in the United States, the problem of how to check the falling birth-rate is receiving serious attention in other countries. At a meeting of the Académie de Médecine held at Paris on June 29, it was pointed out, according to a report in the *Journal of the American Medical Association* for September 11, that since birth-control had been responsible for the lack of increase in French population for more than a century, "a policy in the opposite direction was urgently necessary."

France has already sanctioned measures which include either a reduction of taxes or direct maternity premiums. Employers in the industrial regions of northern France are obliged by law to make extra payments to employes who have children. In the last five years, these payments have amounted to about two billion francs, and the birth rate has risen twenty-two per cent.

It was the opinion of the Académie, however, that methods now in use in Italy and Germany were better. In Italy, a loan is made to young married couples, and is reduced with the birth of every child. At the birth of the fourth child, what is left of the loan is converted into a gift. Obviously, an arrangement of this kind helps very much to relieve financial problems, and to enable the young couple to build up a permanent home.

Were this, or some similar measure, adopted in the United States, we believe that children would once more become popular. Where contraception is found in use among Catholics, and also, as far as our experience goes, among non-Catholics who still acknowledge the sanction of the natural law, the reason is more often fear of poverty than unwillingness to raise a family. This fear is so powerful that only those whose loyalty to God and His law is firm are able to withstand it. Nothing can justify this violation of a law written in man's very nature, but in these straitened times we may feel morally certain that many will disregard the warnings of conscience, and transgress. Any lawful method of strengthening these weaker members of our flock should certainly be welcomed.

Washington is spending billions on public works, many of them useless. Why cannot some of these billions be used to help build up that unit of society, the family?

EDITOR

CIVIL SERVICE

LAST year Congress all but wrecked the civil-service system. At Washington everybody praises civil service and then lies in wait to trip it up. Whether the House or the Senate is the chief offender is a matter of opinion, but we award the chief badge of shame to Senator McKellar, of Tennessee. Congress will never abandon the loot system, under which we throw away millions for poor work or unnecessary work, until it is forced by the people. Within a year, Congressional elections will be held. We suggest that all McKellar-like records be carefully studied.

ORGANIZED LABOR

WE observe with regret the growing rift between the American Federation of Labor and the Committee for Industrial Organization. Today organized labor has an opportunity that is unique. It still retains the sympathy of right-thinking men in the country, and in Federal and State legislation it has an instrument which, intelligently used, will raise the status of the wage-earner to a level which might well have been deemed impossible even ten years ago. But if organized labor is to make the best of these opportunities, it must be *organized*. What we actually have is one well-knit body of workers at war with a rapidly growing association whose leaders do not seem to know at what they are aiming.

Naturally, employers of the old reactionary school have been quick to turn this discord to their advantage. For every real mistake made by a union in either group, they have been able to find two. No story of actual violence engineered by Communist leaders, who have bored into a C. I. O. union, has lost anything in the telling, when they told it. Every ounce of truth has been beaten out as with the hammer of a goldsmith until in the eyes of the public it seems to cover acres of incapacity and rapine, for which the unions are, of course, entirely responsible.

Unless the C. I. O. and the A. F. L. can put an end to their silly disputes and their more serious differences of opinion, which after all mean little in the face of the coming war, organized labor will lose steadily in public esteem. It does

THE BEADS

IT is an excellent practice to carry a pair of beads. But Our Lady's beads were not intended to remain permanently in your pocket with your pipe, or to lie in the recesses of a bag, intertwining with lipstick and powder-puff. The beads are meant to be used, and you carry them with you so that you can use them frequently. Since in the month of October we are especially invited to honor Our Lady of the Rosary, a simple question is in order. Are you a beads-user, or just a beads-carrier? Say your beads frequently, and you will know the peace they can give you.

BOR SHOULD ORGANIZE

not now occupy the place it held twelve months ago. President Roosevelt roused the ire of John L. Lewis with his "a plague on both your houses," but he expressed a truth which organized labor should take into reckoning. The public is growing weary of disputes which it has not occasioned, which no one can settle, and which sensible labor leaders would have avoided.

It is an old story with us, but it seems to us that the perennial weakness of organized labor in this country is lack of sound leadership. Some promising leaders leave for a handful of silver, and others for a ribband to stick in their coats. In this moment of peril, the leader of one block of unions seems willing to sacrifice true labor solidarity by alternately waving and hiding the flag of Communism, while the other appears to be using his unions to avenge his quarrel with the head of the younger group. But it should make no difference whether organized labor in this country is led by William Green, John L. Lewis, or Joe Zilch. The cause of labor is greater than the interests of any man.

Experience is a good teacher, but not for those who will not sit at her feet to learn. A labor movement can be wrecked on the rock of partisan politics. It comes to grief when its alleged leaders seek themselves and not the wage-earner. Less talk and more common sense is what organized labor wants from those who seek to guide it. Then it can be organized but not before.

KLAN ERMINE

LAST March, President Roosevelt demanded that he be empowered to appoint six Justices of the Supreme Court—now Congress refused.

As the weeks went on, Justice Van Devanter retired from the Court. The President then came into his right and duty to name (as some hold and others deny) a Justice of the Supreme Court.

To the amazement of the country, his choice fell upon Hugo L. Black!

In the Senate debates which followed, Senator Burke, of Nebraska, and Senator Copeland, of New York, stated that they had in their possession evidence to show that Senator Black had been a member of the infamous Ku Klux Klan. Driven by the Administration whips, the Senate refused to investigate the convincing evidence offered by this pair of Senators.

Further, the Senate refused to take cognizance of the articles written in 1926 by Charles Michelson, now powerful in Administration circles. These articles showed that as a member of the Klan, Hugo Black had sought the political support of the Klan, and that to the Klan he owed his place in the Senate. None of these charges was star-chamber. They were stated openly in the Senate and published in every newspaper in the country.

But the Administration demanded that Senator Black be confirmed without investigation. Bowing to political exigencies, the Senate unfortunately yielded, with Senator Borah and others saving their faces by stating they "had been informed authoritatively" that Senator Black had never been entangled in the Klan. The first chapter ended with the confirmation demanded by the Administration.

The second chapter began on September 13, when the Pittsburgh *Post-Gazette* published the first of a series of articles which have rocked the country. In the opinion of that able journalist and veteran political observer, William Allen White, they show beyond reasonable doubt that Hugo L. Black not only was a member of the Klan in 1926, but that he is still a member.

As far as can be ascertained from the public statement of Attorney General Cummings, Senator Black's career was not investigated, as is customary in appointments to the Supreme Court, by the Department of Justice. The President has volunteered the statement that when he sent Senator Black's name to the Senate for confirmation, he had not heard of the Senator's connection with the Ku Klux Klan organization.

It is now too late to ask why the President did not want an investigation. But it is evident that the investigation which should have been made weeks ago, must be made now. If Senator Black took the Klan oath he is morally disqualified to sit on the Supreme Bench.

This investigation can be conducted by the President personally, or, better, by a committee of impartial citizens appointed by him. It would also be possible for the Senate Committee on the Judiciary to convene for this purpose. If the evidence offered

by the *Post-Gazette* is sustained, Justice Black should be invited to resign. Should he decline, it may be possible to invoke another measure to protect the Court.

We suggest a careful examination of the oath taken by Justices of the Supreme Court as they assume their great office:

I do solemnly swear that I will administer justice without respect to persons, and do equal right to the poor and the rich; and that I will faithfully discharge all the duties incumbent on me as Judge, according to the best of my abilities and understanding, agreeably to the Constitution and the laws of the United States, so help me God.

The oath of the Klan is wholly incompatible with this oath. No man can honestly swear that he will support the Klan and support the Constitution of the United States. For the Klan in purpose and in practice stands for the promotion of racial and religious hatred. The Constitution in its whole spirit and by its letter proscribes racial and religious discrimination. No Klansman can take the oath of a Supreme Court Justice unless by open prior act he has broken every connection with this anti-American association.

But can he break it wholly? It is not easy to suppose that a man in whose breast have festered the bigotry, the hatred of whole classes of his fellows, the willingness to spread that hatred throughout society, which qualify for the Klan oath, can rid himself of these hateful traits by a mere retraction. The very fabric of his being has been stained too deeply.

Can he administer justice "without respect to persons"? With what hope can a forlorn Negro stand before a man once a member of an association formed to deprive him of his rights as a human being and a citizen? What Catholic or Jew can look for redress of wrongs at the hands of one whose fellow-Klansmen systematized the vilest forms of calumny and oppression against members alike of Church and synagogue? What American can appear, with assurance that his rights will be protected, before a member of a secret oathbound group which preaches hatred of Jews, Catholics, Negroes and aliens, solely on religious and racial grounds?

Morally, any member of the Klan, or former member, is disqualified for judicial service. At the moment, this truth is affirmed by at least six Senators of the United States who have informed the press that they would not have voted to confirm Justice Black had they known of his association with the Klan.

It may not be possible to impeach Justice Black. But he stands today morally impeached in the eyes of every man who loves liberty and hates oppression.

Hereafter, every appointment made by this Administration to any Federal bench must be scrutinized with care. Our courts must not be made the targets of political hatred, the instruments of personal vengeance. We can take nothing for granted, since the first phase of "reform of the judiciary" has ended with a Klansman raised to the Supreme Court.

THE SAVED AND THE LOST

PIOUS men as well as pedants and heretics have meditated on the comparative number of the saved and the lost. It need hardly be stressed that no conclusion has been reached which compels assent. The numbers are known to God alone, and He has not revealed them. But the parable in tomorrow's Gospel (Saint Matthew, xxii, 1-14) ending with the words, "for many are called, but few are chosen," has often been cited by those who incline to the severe view that most men shall be excluded from the host of the saved.

Is this conclusion justified? Certainly, it is plain that the king was bent on having a large attendance at his son's wedding-feast. He even sent his servants twice to remind the guests of his invitation. When all refused, he bade his servants go into the highways and byways, "and as many as you shall find, call to the marriage." The result was that "the marriage was filled with guests." But of all that came in, one only was cast out into exterior darkness. Let us pause for a moment to meditate upon that fact.

What inference can here be drawn? There is good authority for taking "the kingdom of heaven" as used in the parable to mean the Church, and the "wedding garment" can stand for sanctifying grace given us when we were brought into the Church by holy Baptism. All men, surely, are called to the Church, but not all accept the invitation. Some, as in the parable, kill the servants of the king who bring it. But, after all, very many do heed the invitation, and come into the Church to sit down at the Banquet of the King. Yet of all the guests, one only was found by the king without the wedding garment. All the others, brought in from "the highways and byways" had kept it.

True, we can draw no compelling conclusion here as to the comparative number of the saved and the lost. On the other hand, neither can we find any support for the theory that most men are lost. It would even seem that the parable affords reason for the belief that of the members of the Church, at any rate, very few are lost, and it is consoling to know that this is the view of Suarez, one of the Church's greatest theologians. "Many are called" to the flock of Christ. If only a "few are chosen," the reason is not that God does not want all the others, but that they do not want God. That most men should be lost, does not seem in keeping with what we know of God's sincere desire that all men should be saved. It appears to minimize the three hours on Calvary.

It is true that God Who made us without our consent cannot save us without our consent. That is a truth we must never forget. But we can also reflect with hope and confidence that the tears which Jesus wept in Bethlehem, His labors in His Public Life, His bitter agony in Gethsemane, the Blood He poured forth on Calvary, must foreshadow the triumph of His love in the hearts of most of His brethren. For that happy triumph, we can pray, even as we do all in our power to bring His salvation to ourselves and to all men.

CHRONICLE

AT HOME. Following a recommendation of the Federal Reserve Board, the Treasury Department transferred \$300,000,000 of the "sterilized" gold hoard from its inactive account to deposit account with the Federal Reserve Banks. The action was taken, reports said, to meet increased seasonal demands for currency or credit in accordance with the "easy-money" policy. The move was designed to build up a more encouraging outlook in business circles, Wall Street thought. . . . 3,000 families moved into fourteen PWA low-cost housing projects. Though only 21,800 of these units will be available, 78,000 families have registered as prospective tenants. . . . The Scottsboro case stepped into the Supreme Court for a third visit. Haywood Patterson, whom the Court twice saved from death, asked it to rescue him from a seventy-five-year prison term. . . . At Montevideo, the crew of the Government-owned United States ship *Algic* went on strike out of sympathy with Uruguayan longshoremen. The strike was against the Government, could not be tolerated, ruled the Maritime Commission in Washington. From the Commission went a curt order to the ship's captain to put the crew in irons if it refused to obey orders. The crew called off the strike, obeyed orders. . . . The third gigantic unit in the Government's experiment under T.V.A., the \$37,000,000 Wheeler Dam in Alabama was dedicated September 10. . . . Senator Wheeler, speaking on September 9, urged that a limit be placed on President Roosevelt's power. Said the Senator: "He has more power than any other ruler in the world except Hitler, Mussolini, and Stalin." . . . September 11, the National Labor Relations Board handed another victory to the C.I.O., by refusing a plea of the A. F. L. for postponement of elections among seamen, naming a time desired by the C.I.O. . . . The Constitution of the United States was signed on September 17, 1787. The one-hundred-and-fiftieth anniversary of the signing was celebrated throughout the country.

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THE PRESIDENT. On September 14, Mr. Roosevelt forbade Government-owned merchant vessels to transport arms, ammunition and implements of war to China and Japan, told other vessels flying the Stars and Stripes they engaged in such trade at their own risk. Application of the Neutrality Act was not involved. . . . The President expressed the opinion there should be no nationalization of the railways except as a last possible resort, but favored consolidation under private ownership if they can be made to go that way. Carroll Miller, chairman of the Interstate Commerce Commission, recently advocated consolidation. . . . Regarding his appointment of Hugo L. Black to the Supreme Court, the President refused definite comment pending the re-

turn of Justice Black from Europe. . . . On September 15, John L. Lewis dropped in to chat with the President. From a source close to the C.I.O. leader it was reported that the visit was the result of a White House invitation.

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HUGO L. BLACK. The Pittsburgh *Post-Gazette* commenced publishing, on September 13, a series of articles declaring that Hugo L. Black, recently appointed to the Supreme Court, was and is now again a member of the Ku Klux Klan. The information was obtained from the official records of the Alabama Klan, the *Post-Gazette* says. Ray Sprigle, the *Post-Gazette* reporter writes: "So, on an evening in September 1923, in the Klavern of Robert E. Lee Klan No. 1, Birmingham, Hugo Lafayette Black stood before the white-robed brethren of the Klan, his left hand over his heart. . . . Solemnly Hugo Black intoned the long oath of allegiance to the Klan." Having won Klan support in his race for the United States Senatorship, Black resigned, a piece of political strategy agreed to by the Klan, according to the articles. The resignation, written on Klan letter-head, July 9, 1925, enabled Black to deny the alleged membership when expedient to do so. After his victory, Black attributed his success to the Klan, Sprigle said, and in a special ceremony, September 2, 1936, "renewed his oath of brotherhood." He accepted, the article said, a "gold passport" or life membership card in the Klan, and pledged adherence to Klan principles in the future. . . . Black was in Europe dodging reporters. . . . It was revealed September 15 that seven days after his appointment by President Roosevelt, Black took the oath as associate justice in the office of the Secretary of the Senate. The usual custom for a new member is to take the oath in the Supreme Court when he appears to take his seat. Speaking editorially, the *New York Times* says: "Mr. Roosevelt had three days—between the time when the Klan question was raised in the press and the time when the vote was taken—to send for Mr. Black, to ask the questions which must now wait upon Mr. Black's return from Europe. . . ."

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GOVERNORS CONFER. At the conference of Governors at Atlantic City, Governor Lehman of New York emphasized the current crisis developed by conflicting Federal and State taxation. In one State the combined Federal and State rate is ninety-four per cent of all income above a certain amount. If any State taxed incomes as high as the Federal Government taxes them, the load would be unbearably high, the Governor said. If the conflicting demands of Washington and the States continue, Washington will probably conquer and then, the

Governor said, "the laws enacted by the States would be suspended . . . the States might be deprived of the means of financing themselves. . . . They would become vassal States, and their importance as units of government would disappear." Governor Aiken of Vermont declared the Federal Government wanted to broaden its activities so much it threatened the very existence of the States.

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THE NYON CONFERENCE. Nine Powers, with Italy and Germany unrepresented, met at Nyon, Switzerland, between September 9-14, took action to end attacks in the Mediterranean by unidentified submarines. Submarines illegally attacking merchant ships not belonging to either of the conflicting Spanish parties will be counter-attacked. British and French fleets will operate in the Western Mediterranean, with the exception of the Tyrrhenian Sea. In the Eastern Mediterranean each of the participating Powers will operate in its own territorial waters. The British and French fleets may operate up to the entrance of the Dardanelles on the high seas but not in the various territorial waters. . . . Russian efforts to prevent rapprochement between Italy and Britain continued as M. Litvinoff hurled charges at Italy during the Nyon meeting. . . . Russia was excluded from the Mediterranean, given the Black Sea. Italy was invited to patrol the Tyrrhenian Sea. Rome informed the British and French Governments Italy refused to give its adherence to the conclusions of the Nyon conference unless it participates in patrolling the Mediterranean on an equal footing with Britain and France. The note was believed to leave the door open for an understanding with France and Britain. . . . The Powers signing the Nyon agreement were: Britain, France, Russia, Turkey, Bulgaria, Rumania, Greece, Yugoslavia and Egypt.

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SPAIN. The forces of Generalissimo Francisco Franco struck fiercely on fronts from the Bay of Biscay to Madrid. Through snow, bitter cold and fog, four Nationalist columns to the west and south of Gijon blasted their way through Leftist resistance. At Madrid the Franco legions hammered at the city's defenses on a semi-circular front, while planes bombed Valencia. . . . General Franco agreed to exchange Harold Dahl, American flyer, in reply to an appeal by Dahl's wife. . . . A report that Anarchists had taken over the government of Gijon was worthy of credence.

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SINO-JAPANESE WAR. Transports packed with Japanese troops filled the sea lanes from Japan to China. Already 100,000 Japanese troops fought near Shanghai, 180,000 in the North China sectors. China massed her divisions, pouring an estimated 400,000 to the North, another 400,000 to Shanghai. In the Shanghai sector, Chinese forces straightened out their line, gave up a salient six miles wide to avoid Japanese naval guns. The new line runs from

Chapei to Liuho on the Yangtze River, a twenty-mile front. Behind this front lies a whole series of interlocking "Hindenburg lines," long prepared for the main Chinese stand in the Shanghai-Nanking area. In the fierce, four-week Shanghai battle the Chinese have lost 35,000 dead and wounded, the Japanese casualties totalling 10,000. Through Shanghai, cholera continued to spread, as a million and a half disease-ridden war refugees swamped welfare and medical agencies in the war-torn city.

. . . Japanese planes bombed towns inside the Chinese lines; the whole area of hostilities was filled with blazing villages. Hundreds of Chinese refugees fleeing Shanghai in sailing boats were killed or wounded by the Nipponese flyers. . . . Mme. Chiang Kai-shek, American-educated wife of the Chinese generalissimo, broadcast an appeal to the American people. She declared Japan sought, by the conquest of China, to set up a vast Oriental empire.

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IN NORTH CHINA. Steady Japanese penetration was reported in all the Northern sectors. The Nipponese seizure of North Hopeh Province was virtually complete. Japanese legions pushed on south of Tientsin, captured Machang. To the north of Peiping whole families were wiped out by the Nipponese bombers. Japanese drove Chinese forces from Chahar Province, seized Tatung in Shansi Province. The flag of the Rising Sun moved steadily forward along the Peiping-Hankow rail lines. . . . The Chinese Communist armies of General Mao Tse-tung were said to be ready to forget their hostility toward the Nanking Government, to be about to take the field against the Japanese invaders in Shensi and Shansi.

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FOOTNOTES. Honors showered on Dr. Alfred Rosenberg at the Nazi Nuremberg Congress showed he inspired the Hitler regime's religious policy, the *Osservatore Romano*, Vatican newspaper declared. Its editorial declared that the campaign of hate fomented by the Nazi regime against the Catholic Church may stir up a campaign of atrocities as similar hymns of hate did in Spain. . . . Thomas Garrigue Masaryk, founder and first President of Czechoslovakia, died at Prague September 14. . . . China appealed to the League of Nations against Japanese aggression, September 13, invoked action under Article X, guaranteeing territorial integrity of members; XI, providing that the League may take action; XVII, providing a non-member may be summoned to reply to charges. China did not use the word "war" in her appeal. China asked the United States to associate itself with the League action for peace. . . . The French franc fell to a new low level of 145.625 for sterling and 29.375 to the dollar, the lowest point it has reached in eleven years. The Government made no effort to check the decline, preferred that the franc find its own level. The Government wants to keep its gold reserves intact for use. . . . In Yugoslavia, Serbs and Croats formed a united opposition front to demand revision of the Constitution.

CORRESPONDENCE

CARROLL'S SACRED TRUST

EDITOR: The series by Hilaire Belloc in *AMERICA* on the Catholic Church in America promises to be as interesting as the good author's revelations concerning the Reformation. May I make a few remarks or offer a note or two concerning the first article in your issue for September 11?

Mr. Belloc says: "The Catholic Church came into America from without." Couldn't we say: "The Catholic Church came into America through Maryland"? Maryland, one of the earliest, most important and most honorable of the thirteen colonies was begun by twenty gentlemen, eighteen of whom were Catholics, and about 240 of their families and servants.

Mr. Belloc also says: "The philosophers of the eighteenth century to whom we owe the American Constitution held it as a sort of dogma that no religious difference between citizens should affect their political status." If religious toleration was a dogma to eighteenth century philosophers, it was both a dogma and a practice to seventeenth century George Calvert, first Baron of Baltimore, and to Cecilius, his son and heir. Religious and civil liberty is the true and most glorious Maryland tradition, inherited from the Calverts and passing to the Carrolls as its chief defenders, as is shown by J. Moss Ives in his recent work, *The Ark and the Dove*.

From the character and notable public service of Charles Carroll of Carrollton, who from a disfranchised Catholic had become Maryland's spokesman for independence and her first citizen, religious liberty was guaranteed for our Constitution. Religious and civil liberty are what a Marylander has in mind when he sings, "Remember Carroll's sacred trust!"

"The Catholic weakness in agricultural America permits the opponents of the Catholic Church," says Mr. Belloc, "to challenge her on the ground of national tradition." Truly the religious situation among the rural white and colored people of America is our American mission and challenge. But there are some primeval thriving settlements.

Here within our parish in the end of Southern Maryland we include St. Mary's City, for sixty years the State capital, where the offering of Mass is a 303-year-old tradition. The Carrolls and Stones are among the 200 children educated in the St. Michael's grammar and parish high school, taught by the St. Joseph Sisters, and at the mission of St. Peter Claver colored children are taught by Negro Sisters, Oblates of Providence. The Catholic and the American tradition in these people are one, and they have been identified for 300 years.

The Daughters of the American Revolution are babies compared with the Catholic First Families

of Maryland. In fact the American Church seems very much like the English Catholic Church of the post-Reformation period, a most ancient and most representative minority, increasing by the blessing of God from within and from without.

Ridge, Md. HORACE B. MCKENNA, S.J.

THE BABY WALKS!

EDITOR: This is to give public notice that the baby which was born in Chicago in June and baptized at Washington in August is ready to walk—more than that, shows signs of cutting its first tooth!

In brief, the Catholic Theatre Conference is now regularly established with Dr. John H. Mahoney as chairman and with a permanent office at Catholic University in charge of the Rev. Thomas Carey, O.P. It is now ready to clear all kinds of information on plays and play techniques and only one thing is necessary to assure complete and instant success. And that is the prompt affiliation of every college, school and parish theatre from coast to coast.

Obviously we do not claim to be erecting new Catholic theatres all over the country. We are on the whole a clearing house which aims simply to make it easier for existing Catholic theatres to advance their standards with reasonable rapidity. The eventual success of the Conference, therefore, will depend completely on local initiative.

But while we are not usurping the rights of local initiative, neither are we neglecting this important field. In addition to the bulletins regular regional conferences will intensify the local aspects of the movement.

Meanwhile our playwrights are swinging into action. Our committees are reading their plays and the great task of inventorying our common experience goes rapidly forward. So much for the baby's first steps. And now as for its first tooth.

I cannot urge too strongly that all colleges, schools and parishes interested in our plan for a Spring cycle of plays communicate at once with our chairman, Rev. Dr. John H. Mahoney, 472 West 142nd Street, New York. Dr. Mahoney and all the members of the executive committee are anxious to see the Spring cycle realized as the first milestone in the first year of the Conference.

The idea is simplicity itself: five or six groups in each region come together this Fall and choose their usual May play in consultation with each other. They pick the play in conference so that it may be worth repeating late in May or early in June in a solid week of Catholic drama. These performances, one by each of the participating groups, are given at one of the six theatres which is designated the host theatre. The expenses, quite obvi-

ously, will be easily met by the revenue from a different play each night and there may very possibly be dividends from the enterprise for all concerned.

A dozen Malverns are ours for the making. They will show our people what Catholic theatre is.

Hollywood, Calif.

EMMET LAVERY

THOMPSONIA

EDITOR: Would you kindly permit me through the columns of AMERICA to make an appeal to your readers? I am trying to make a complete collection of the first printings of the prose and poetry of Francis Thompson for Boston College Library. The required numbers of several magazines have already been procured. But many months of effort through agencies here and abroad have failed to obtain others. They are the *Weekly Register*, London (1890 and thereabouts, containing book-reviews by Thompson); The *Franciscan Annals* (1893: March, July, October, December; 1894: January, February, September; 1895: August, 1896: September, December; 1901: January; 1906: January; 1908: January); and *Merry England*, vols. XIV, XV, XVI, XIX, XX, XXI, XXII, XXIV.

Any information concerning these magazines will be of invaluable assistance in completing the famous Seymour Adelman Collection recently acquired by Boston College. Together with some notable additions this collection will be on public exhibition in the Boston College Library during the first two weeks of November. Loans of several Thompson treasures for the duration of the exhibition have already been arranged and it is hoped that through the kind cooperation of some of the readers of AMERICA other items may, possibly, be procured.

Boston College TERENCE L. CONNOLLY, S.J.
Chestnut Hill, Mass.

CATHOLIC COLLEGE NEGRO GIRLS

EDITOR: I am sure it will interest T. F. Peters to know that "earnest propagandists" are not alone in the category of those who "are frequently hurried into error by an excessive zeal." His letter (September 11) relative to my article, *Catholic Negroes Question Catholic Colleges*, will serve as an example.

1. My article was on Catholic colleges, not graduate schools.

2. It was concerned with regular semester courses, not summer courses.

3. Although applicable to most Catholic colleges, whether for men or for women, it was obviously primarily concerned with colleges for women. If not perfectly obvious from the context, it should have been from these two modifying clauses: "In Chicago, another Catholic college is open to Negro girls"; "the question is not so acute as regards colored boys." There are a number of Catholic colleges for men which do not draw the color line,

notably De Paul and Loyola, but that was not *ad rem*.

4. This reduces the objection to whether or not the department of Loyola which admits colored girls is an "extension course," as I stated. A distinction is made, I believe, between Loyola's campus college, which is exclusively for men, and the university college, which admits women. According to the *Directory of Catholic Colleges and Schools*, this latter is the "Downtown College of Arts and Sciences. . . . Afternoon, evening, and Saturday classes." Whether or not such is an extension course is a matter of words; certainly it is not what is commonly understood as going to college. A religious working among the Negroes in Chicago, who checked my information, referred to this as "extension work."

5. Finally, the list of Catholic colleges which receive Negro girls, and which I gave in my article, was not presented as exhaustive, but as the sum of information available to the writer at the time—not, however, entirely lacking in authority, since I am fairly conversant with the situation. I am glad to add that since writing I have been informed of at least one more Catholic college for girls which is ready and eager to accept Negro students who can meet its requirements.

Baltimore, Md. JOHN T. GILLARD, S.S.J.

AID FOR SPAIN

EDITOR: I enclose a further contribution for the America Spanish Relief Fund. I was sorry to read in the New York *Times* a report of the totals paid in by Nationalist sympathizers in this country, which seemed, to put it mildly, distressingly low. I know that the average wealth of the Faithful here is not high, and that there are many prior calls on their generosity; still I can't help feeling we should have made a better show beside the Reds and Pinks. So, as I can afford it for the moment, I will endeavour to practise my preaching.

Boston, Mass.

W.

EDITOR: I walked on Broadway the other evening from Forty-second to Forty-eighth Street. I was accosted six times by Communists begging contributions for the Communists of Spain, yet Catholics will not read the Catholic press and become aroused to the point of sending a few dollars. I enclose my second contribution and regret it cannot be larger.

New York, N. Y.

S.

EDITOR: Enclosed is a mite for the Spanish Fund. I suppose you took notice of Professor Shotwell's letter of criticism of the Spanish Bishops in the *Times*. He speaks much of lack of charity and says nothing of their patience and forbearance. I suppose you and others will make reply in the same paper, and I think it might be well to state the nature of excesses on both sides; at any rate, the wanton cruelty of the Reds should be made plainer by comparison.

New York, N. Y.

H.

LITERATURE AND ARTS

IN PRAISE OF SINGING ROUND A PIANO

F. J. SHEED

THE last thing a visitor to a new country gets admitted to is the intimacy of the piano. I first came to America in 1924; since 1932 I have been coming here three times a year. I have had every thinkable kind of hospitality. But it was not till this very year that I found Americans gathered round a piano, singing.

It was in Fort Wayne. I had been lecturing, and a section of the audience thinking it a pity that a whole evening should thus be written off as a total loss, decided to salvage what was left of it. We all went on home with my host and hostess, and there it happened. We sang round a piano. At last I knew of my own ears that Americans are completely human, which he who does not sing with his fellows is not. And I met *The American Songbag*—"200 real American songs to sing and play, ballads, hobo songs, spirituals, love songs," (says the dust-jacket) got together by Carl Sandburg and published to their everlasting glory by Harcourt Brace.

This singing round a piano is a special kind not to be confused with other ways of uttering song. It is the one art that hasn't any public; everyone is singing and no one is listening. Anyone not singing has no right to be there nor, I should imagine, any desire to be, for the noise must be horrible, were there anyone to listen to it. But no one is there to listen; each man is roaring his own lungs out, being simply and satisfactorily himself, happy in the knowledge that all his fellows are being simply and satisfactorily *themselves*, and secure in the certainty that no one can hear him. There is another kind of singing, with people trained for it and the audience all receptive, and songs that go with it. My feeling here strays in the direction of Chesterton's:

But the song of Beauty and Art and Love
Is simply an utterly stinking song,
To double you up and drag you down
And damn your soul alive.

They may be very good songs all the same for the specialists in that field; and anyhow if you must sing solos with a trained voice it is better to sing that kind of song. A cultured person in evening dress singing *What Shall we do with a Drunken*

Sailor is a good joke—once; but the joke should not be staled by repetition.

But to come back to our *Songbag*. There isn't a song in it from end to end that anyone would be tempted to sing as a solo to an audience (save as a way of teaching them to sing it themselves); the mass of it is of the tribal lay sort (which Kipling, not having met this book, thought there were only nine-and-sixty ways of constructing), and they must be sung in the spirit of the tribe. You don't have to be able to sing; you only need to be human. In one of the most admirable songs in the book—to be sung "with lucid intervals if possible"—occur the lines:

I had a gal and her name was Daisy,
When she sang the cat went crazy.

Daisy might be practically any one of us. We have a hard life. We are human and so want to sing; some of us do sing and let the cat go crazy if it must—of what use to the world is its miserable sanity anyhow? But round-the-piano singing is our refuge; we simply put the cat out and go to it.

Has the book any documentary value? Carl Sandburg thinks it has. He suggests that the section of Frankie and Johnnie songs may yet be taken up by classes "as serious as a play by Molière or a Restoration comedy or the Provençal ballads of France." Perhaps they will. I hope I shall be dead. "A wide human procession marches through these pages," he says; and that is true, though there is no politician, no stock-exchange man, no minister of religion (there is a preacher, apparently Salvation Army, who behaves without pity). But in his claim that these songs "come from the hearts of thousands of men and women," the word *hearts* must be taken with care. The note from end to end is mockery—which may very well come from the very deepest place of the heart, when the heart mocks that it may not break, but can as easily come from the surface of the mind. Mockery may be the high spirits of a man acting the fool, or the low spirits of a man who realizes that he doesn't need to *act* it, or the bitterness of a man who can neither conquer life nor credit his failure—or merely a man trying to make his audience laugh. You can't

tell with mockery, unless you can see the mocker's face or hear his voice.

The high-note of these songs is always the note of the de-bunker. Love is derided:

She's my darlin', my Daisy
She's hump-backed, she's crazy
She's knock-kneed, bow-legged and lame
(Spoken) Got the rheumatism.

Life is derided:

On to the morgue
That's the only place for me.

Death is derided:

Brady's struttin' in hell with his Stetson on.

So are the miseries of life:

How happy am I when I get into bed
And a rattle-snake rattles his tail at my head,
And the gay little centipede void of all fear
Crawls over my pillow and into my ear.

And the verse next to be quoted does not spring from the kind of mind that invented Mother's Day:

Peeping through the knot hole
Of Grandpa's wooden leg,
Who'll wind the clock when I am gone?
Go, get the ax,
There's a flea in Lizzie's ear,
For a boy's best friend is his mother.

Everything lies under this inscrutable derision—especially the things that are treated with pathos. We are looking on at the Human Comedy all right; but we don't know what any of it means or is meant to mean. The stranger can learn an immense amount about America from it, but he can't know what he has learnt. What we do know is that it's all magnificently singable: the accompaniments are playable by a very bad pianist, as I know well for I have played them; dozens of the songs are written with an extraordinary verbal mastery—it would be hard to find better prose-writing anywhere than some of this verse; and it contains the words of *Turkey in the Straw*, which in thirteen years no American I met could ever tell me.

As an Australian I will be pardoned for saying in a colorless and inoffensive voice that I have not found any song in the whole book quite as good as the Australian *Waltzing Matilda*. I may even be pardoned for setting down the second stanza:

Down came a jumbuck to drink at that billabong,
Up jumped the swagman and grabbed him with glee,
And he sang as he shoved that jumbuck in his
tucker-bag:

"You'll come a-waltzing Matilda with me?"

I realize that as you don't know the tune and cannot possibly understand the words (even the words *Waltzing Matilda*—which have nothing to do with dancing or a girl) you may remain sceptical. I shall not blame you; and I shall temper the arrogance of my claim for this song by the admission that it is perhaps the only good one Australia has.

My heart sank at Carl Sandburg's suggestion that the *Songbag* "should be collateral material with the study of history and geography in schools," for it is a hard thought that the machinery which has destroyed Shakespeare for so many generations of children should do the same for these songs. But my heart rose again at his suggestion that "the pupils or students might sing their answers at examination time."

BETTER IGNORED THAN EXPLORED

I AM anxious to say a word of, I hope, understanding disapproval of a book called *Lucifer at Large*, (Longmans), written by a Catholic, C. John McCole.

It has been my privilege (with the exception of one prize-fight story by Ernest Hemingway) never to have read any of the works of the authors discussed in this book. These authors are, in addition to the above-mentioned Hemingway: Branch Cabell, Sherwood Anderson, John Dos Passos, William Faulkner, Thomas Wolfe, William Saroyan, Theodore Dreiser, James T. Farrell, and some others; all writers from the various Naturalist, Freudian, Stream-of-Consciousness (etc.) Schools, to whom Dr. McCole, while never extending his complete sympathy, does extend the tribute of "importance." Needed I to have read these authors in order to have gained any valuable esthetic or spiritual experience? I had thought not. Now I know not.

Dr. McCole has many gifts and an exhaustive acquaintance with every contemporary writer. It must be conceded to him that he knows how to keep his head, and can face any sort of related moral decadence without flinching. I dare say this book will be of great benefit to one class of readers: those who are already steeped in the type of literature here discussed, and need some sort of impetus, other than that of the moral law, to try to rid their minds of the harm done them. For Dr. McCole has a sanity not shared by the writers he discusses.

Indeed, they constantly get out of hand with him as literary "cases" and become psychiatric, or even pathological ones. If these men as a group are artists in the authentic sense, then I wonder when it is time to dismiss the critic and call in the physician. Most of them seem to me to be badly in need of a confessor, a few of them of an exorcist. True, there are occasional passages, as Dr. McCole can point out, where some normal feeling is expressed, where some sympathy or reverence or tenderness escapes from their pens, (for it is hard to mess up everything and one can even run out of filth) but invariably the "big scenes" in their novels and stories are preoccupied rapturously with some form of lubricity, normal or abnormal.

It is my earnest hope that there will be many young Catholics in our day courageous enough to assert, not their prudishness, but their independence against what "Lucifer has set at large" in the field of modern fiction. These books *do not need to be read*, either as a study of our times, or for any other reason, nor can any young Catholic boy or girl (or man or woman, for that matter) allow his or her imagination to be assailed for page after page by the foul images and brutal vocabulary of such books and then expect to be able to employ successfully this most delicate instrument of thought for our prescribed practices of purity and prayer.

Dr. McCole has tried honestly, by quoting the less insane, less obscene, less blasphemous passages of his authors, to keep them at a certain distance from his readers. That distance was all to close for me, and is too close for Catholic readers. L. F.

BOOKS

A CRITIQUE OF PROGRESS

SOCIAL AND CULTURAL DYNAMICS. *Volume One: Fluctuation of Forms of Art. Volume Two: Fluctuation of Systems of Truth. Volume Three: Fluctuation of Social Relationships.* By Pitirim A. Sorokin. American Book Co. \$6 per volume; \$15 per set.

THE aim of this tremendous treatise is to interpret cultural phenomena in the light of the history of civilizations, on the basis of the "meaningful unity" found in these phenomena and on the basis of their rhythmic movement.

Says the contemporary philosopher, Christopher Dawson (*Enquiries*, p. 68):

The progressive movement which lies behind the history of civilization is due to two rhythmic movements, one of which produces the physical renewal of a civilization, the other its psychical renewal, and these movements alternate with one another. Even while the outer body of a civilization decays, its inner life is renewed, and by its transmission to a daughter-culture becomes the fertilizing principle of a new age.

The two phases of this rhythmic movement he calls the Ideational and the Sensate systems—those, respectively, in which the major premises are a non-material, everlasting Being or idea, and those which view reality chiefly as it is presented to the sense organs. At their highest phase civilizations occasionally flower into a happy, mixed type of mentality and culture, which he calls the Idealistic.

The Sensate civilization brings with it in the long run moral and physical slavery, from which men turn to the Ideational pattern of life again. At the present time, we are at the close of a Sensate period which flourished in the nineteenth and early twentieth centuries and came to a terrible climax in the World War, the longest period of continuous warfare in the bloodiest century the world has ever seen. So now the weary world is turning again to the Ideational. Civilization, society, politics, literature, art, will be governed by ideas, some of them benevolent, some of them tyrannical. These ideas, in the various totalitarian systems, already begin to impose themselves upon humanity. This change, says Sorokin, will be a grimly painful process. It brings with it violent conflicts. It completely breaks up the pleasant dream of a world governed by uninterrupted progress. But as it is unavoidable, we all, Dr. Sorokin warns us, should be prepared for it.

Dr. Sorokin's monumental work is a magnificent challenge to the materialist, the social evolutionist, the behaviorist of our day. The challenge of his positive thesis is reinforced by his destructive criticism of current sociological theories. His standpoint is frankly that of one who believes in God as the sum and the author of truth, who interprets man not in the light of physical reactions alone, but primarily he interprets man as a spiritual being.

The challenge of Sorokin as a non-Catholic in the sociological field is not unlike that of Bergson in the field of philosophy, or Jeans and Millikan in the field of science. It is another breach in the supposedly impregnable wall of dogmatic materialism, and as such has an immense value and significance. With a mind and memory that range over the whole field of literature, art, history and sociology, this scholar still finds that his favorite authors are "Aristotle, Plato and Saint Thomas Aquinas." He believes in objective truth, and looks upon the growth of intellectual relativism as a symptom of cultural decay; and finds an analogy to the vagaries of the present

time in similar vagaries at the close of ancient civilizations. Yet he is no pessimist; he is no Spenglerian. There is a unity in all truth, even though the human mind has not yet grasped it.

As in his earlier works, such as his familiar treatises on rural sociology, Dr. Sorokin brings an enormous amount of erudition in support of his theory. In the vastness of his scope, as well as his spiritual outlook on history and his elaborate schematism, he reminds one of his distinguished compatriot, Vladimir Soloviev. Like Soloviev, too, he finds in modern political events an exemplification of perennial sociological laws. With the help of a large and highly organized staff of co-workers, he has filled his pages with imposing tabulations and graphs on the most unusual matters, such as the fluctuations of nudity in art, variations in the systems of truth through the centuries, etc. Single footnotes are entire bibliographies. There are divisions and subdivisions without end. Yet in spite of their 2,108 pages the three volumes are not such hard reading. The author defines his terms, and uses them with the consistency of an experienced classroom teacher. There are entertaining excursions—sometimes it seems to this reviewer, these excursions are rather needlessly vituperative.

The work, however, in view of its vast erudition and elaborate purposefulness, suffers from two notable weaknesses. In the attempt to buttress his positive theory from every possible angle of all conceivable cultural phenomena, the author has reached out into fields where its application appears strained and confused. This is particularly when he wanders off into the wilderness of ontological and ethical systems, ideas of truth, of time, space and causality, of universalism and singularism, as well as of jurisprudence. When he swings into the field of systems of crime prevention we have the authentic Russian touch, a reminder of Boris Brasol's learned researches, but though the facts he alleges are original and interesting, it is not so clear just how they prove his major doctrines. The fluctuation theory fits certain familiar manifestations in the field of art yet it is doubtful whether the correspondence is as universal as he would have us believe.

Save for the most casual allusions, he completely ignores the great central fact of history, the Divine intervention in the world through the history of Israel—her institutions, culture, prophets and dispersion—as well as the appearance of Jesus Christ at the central point of human history. In none of the indices are even the titles, *Jews, Christ, Jesus, Bible, Gospel*, to be found, though *China, Islam, Buddhism, India, Greece and Rome* abound. Dr. Sorokin's intellectual flight from revolutionary emergences and Marxian linearism seems to have driven him to the opposite extreme. Hence his attempts to apply the fluctuation theory to the history of early Christianity and to the spiritual teaching of the Catholic Church are not particularly felicitous and contain some definite errors.

The fluctuation theory is an admirable interpretation of great areas of human conduct, particularly of what we are going through now. It is a powerful refutation of multitudes of materialistic errors. But it cannot claim the entire field, in view of the unicity of the Judeo-Christian phenomenon, and the linear progress which Divine Providence, despite all fluctuations, does achieve in the world. Dr. Sorokin's greatest accomplishment would be to synthesize these two ideas. In the meanwhile, his work rests as an encyclopedia of immensely varied, original and instructive information (such as his brilliant summary on the history of wars), and a testimony to an idealistic and powerful mind grappling with one of the greatest questions of the century.

JOHN LAFARGE

THE RESCUE OF THE SEPULCHRE

THE CRUSADES. By Hilaire Belloc. The Bruce Publishing Co. \$3

MAGNIFICENT in its beginning and magnificent in its ending, is this epic unfolded as only Belloc could unfold it and not as some pseudo-historians in the past have done when they painted the characters who inaugurated and inspired this great movement as superstitious fanatics. It is the thrilling story of one of the most splendid achievements of all time—the inception, the prosecution and triumph, the failure of the First Crusade. Splendid it was in its inception, when Urban II at the Council of Clermont aroused the chivalry of Western Europe by his proclamation of the First Crusade to rescue the Holy City from the infidel whilst the cry went up *Dieux le volt!* Splendid also in its failure when, on the field of Hattin, Saladin drew his sword and struck down the Master of the Templars with his own hand, and the cause of the Crusade was lost.

Two things will be noted. Belloc writes really about the First Crusade, which alone he considers rightly to be called a crusade, because it set out to rescue the Holy Places from Islam, and not only succeeded but also set up the Crusading State and the Kingdom of Jerusalem. Secondly, Belloc does not write of all this as a romance; he views it from the point of military strategy. Yet even under that technical aspect he invests the narrative with a magic and color that he alone could give.

It is preeminently a Catholic book; it sees the subject as only a Catholic could see it, and as the entirely Catholic thing it was. All the way through the author speaks of "us" and "our." The Roman Empire, he says, is that from which we (that is, Western Europeans, and their descendants) all derive. What had been imperial Rome became Christendom, and the unique feature of Christendom was not nationality, but the fact that every member of Christendom was in religious communion with every other member. That is the meaning of Catholicism, and that is why Belloc's story of the First Crusade is the family glory of all. That is why he can write so simple yet so thrilling a passage as: "All that for which we had gone out into Asia and to the rescue of the Sepulchre."

Belloc's narrative fulfills a double purpose. It is, under the form of military tactics and technique, an invaluable contribution to the history of the most important move undertaken by united Christendom. It is also, particularly in its Epilogue, a solemn warning to the so-called Christian nations which they may, at their peril, pass by with unheeding condescension.

WILLIAM H. DODD

BOOKS IN BRIEFER REVIEW

THE CATHOLIC CHURCH ON THE KENTUCKY FRONTIER.
By Sister Mary Ramona Mattingly, M.A. The Catholic University of America.

PRINTED as Volume XXV in the series of studies in American Church history prepared under the direction of the Rt. Rev. Peter Guilday, a member of the American-founded Sisters of Charity of Nazareth, Kentucky, treats of the stirring times in Kentucky's early Catholic days, from 1785 to 1812. In the preparation of her study she used material at home, as well as in the archives of Baltimore Cathedral and Georgetown University. The early Catholic settlers of Kentucky are shown as influencing, and in turn being influenced by the physical and social environment of their new home.

Among the primary causes that led to the epochal emigration from Maryland at the close of the Revolutionary War was the financial situation. Depreciated

money made conditions at home practically intolerable. The deplorable condition of foreign trade was another factor of unrest. Quite as today, the Southern Maryland farmer was dependent upon foreign governments, particularly upon France, for the marketing of his tobacco, while "the very condition making it the dominant crop, determined that its production should be at the expense of the soil."

In Kentucky, says Father Nerinckx in 1807, the colonists found an abundance of *nays* "no cheese, little or no vegetables, no wine, no beer, no oil, no coal, no turf, no bells, no sparrows, very few or no singing birds, no mosquitoes, scarcely ever fresh meat, no stoves, no spices or fine herbs, no peaches, no fruit-trees with the exception of the wild apple and pear trees."

The beginning of the Dominican Fathers in Kentucky, the exploits of Father Badin, the apostolic enemy of dancing, and of Father Badin, the church builder, of Father David and Bishop Flaget, early struggles with religious elements unfriendly to Catholicism, political and electoral experiences, adventures in early education, and vivid details of pioneer Catholic life add to the interest of this work.

Sister M. Ramona is to be congratulated in having added this solid chapter to the book of America's historical record.

WHY CATHOLIC MARRIAGE IS DIFFERENT. By Bernard A. Sause, O.S.B., Ph.D., T.C.D. B. Herder Book Co. \$2

AS long as the family remains the basis and support of the community and nation the question of Christian marriage and the body of truths related therewith will be of first importance. And hence it is that those who aim at violently disrupting society and radically changing mankind level their first shots at the institution of Christian marriage, its unity, permanence, its safeguards and its obligations as well as its rights. Look around you today and you will see how true this is. Men have tried to compete with the noble institution of Christian marriage and are still experimenting—with what sad results we know.

To meet these attacks the Church by the voice and pen of her supreme Pastor, by the pastorals of her bishops and the preaching of her pastors of souls never ceases inculcating the beauty, dignity, social security of the Christian home and family effected through a complete acceptance of the duties and sacrifices as well as happiness and blessings of the Sacrament of Matrimony. A number of books dealing with this important subject prove a most helpful antidote against the poison of modern error and pernicious practices. The present book will prove not the least helpful of the latter.

It is a book for the layman, and pastors should recommend it to their flocks. Within the compass of fourteen chapters the author in clear and precise language explains for the layman what he ought to regarding the Sacrament. It is all done in a way intelligible to the ordinary reader. Many of the worries of Catholics come from ignorance regarding marriage. A book like the present placed in the hands of those intending this important step will obviate many of these difficulties. No one can read it without seeing the reasonableness, and facility of attainment of the Christian ideal of marriage and that is no small merit. The chapters on birth control and mixed marriage are notably good.

THE NEGRO LABOR UNIONIST OF NEW YORK. By Charles Lionel Franklin, Ph.D. Columbia University Press. \$3.75

THE so-called Harlem riot of March, 1935, which was in reality not a riot, but a deliberately planned and conducted type of rowdy demonstration against certain very real evils, had the merit of directing a vast amount of attention to living conditions of Negroes in and around New York. Among these conditions, frequently touched upon but rarely explored to the full, is the dubious situation of Negroes in a large number of trade unions. Such books as *The Black Worker* by Spero and Harris, *Negro*

Membership in American Labor Unions by Ira Reid, and various smaller publications have shown the instability of the Negro's position. As Dr. Franklin says, he has "been handicapped by his lack of membership in some unions and various limitations on his full membership in others."

The tremendous development of the C. I. O. most of which has taken place since this study was concluded, makes an extraordinary appeal to Negroes precisely because of their difficulties with the trades unions in general and the A. F. of L. in particular.

The author is not content with general statistics. A great number of employers as well as union members and labor leaders were personally interviewed, and particular attention paid to the experiences of local unions and of Negroes in those unions. The result is a cross-section of the entire situation. The appendices contain valuable information on vocational opportunity. It is a practical and objective book, which should be considered by those who believe that the Negro can be allowed to drift economically as well as socially and religiously. This volume contains a bibliography as well as a detailed index.

CHRISTIANITY CONFRONTS COMMUNISM. By Matthew Spinka. *Harpers*. \$2

WHY is the goal of the Communist party "the total destruction of all organized Christianity and other religions, and the conversion of the entire population to active, militant, and consistent atheism?" The answer to this question is one of the very many answers to questions concerning Communism's history, aims, and policies that are given in this clear and authoritative little work. The author is a non-Catholic, a professor in the Chicago Theological Seminary, whose larger work, *The Church and the Russian Revolution*, formed much of the background for this briefer and more popular treatment. Dr. Spinka is one of the few American non-Russian writers who is thoroughly conversant with Russian and other Slavonic historical and religious literature, which enables him to quote both the chapter and verse for most of what he says.

The true character of the Russian revolution, the crisis of the Orthodox Church, the definition and explanation of Communism as a world philosophy, the grounds for its rejection of Christianity, the analysis of its governing ideas; the Christian answer are leading topics. In the last mentioned discussion, the author quotes from Pope Pius XI in support of reconstructing the social order and from the writings of the modern philosopher, Christopher Dawson.

SOCIAL MESSAGE OF THE NEW TESTAMENT. By H. Schumacher, D.D. *Bruce Publishing Co.* \$2

"THE apostolic age, inspired by the principles of the great, Divine Laborer of Nazareth, with its frank and forceful declaration of the inalienable rights and indispensable duties of the workingman, has solved the labor question in principle long ago. It now rests with mankind, especially with Christians, to put its everlasting axioms into practice and thus find the way to their salvation." Thus the author ably summarizes his thesis that the New Testament is a charter for social justice. Christ was a laborer, "the foremost workingman in the history of the world"; Paul was a laborer, working day and night in order not to eat any man's bread for nothing. The early Christians put in practice Christ's teaching of detachment from riches, fairness to the laborer and estimation of the soul above the body.

Dr. Schumacher's collection of New Testament texts is exhaustive. "Of the sayings recorded from the lips of our Lord it is estimated that about one half are social in their character." If we follow Christ, putting on the "new man" and reforming our lives, the economic system, as such beyond the province of the Church, will reform itself. And this is no platitude. There is need above all for reform of morals, for renewal of spirit, says Pius XI in *Quadragesimo Anno*, quoted in an appendix to the book.

THEATRE

HONOR BRIGHT. A new play and a new playwright have arrived. Whatever may be the ultimate fate of *Honor Bright*, the first play of Michaela O'Hara, produced by the Shuberts with Katherine Alexander in the leading role, there can be no doubt that Miss Alexander is doing the best acting of her career in it and that the acting of the entire company approaches perfection.

As to the play, I am judging it by the first try-out performance in New Haven. It may be greatly changed before it settles down in New York, and I am hoping that one scene in the final act will be wholly rewritten. Aside from that the play is a fine, sound piece of work.

The scene is a high school in a small city and the setting, with one exception, is a class room in that high school. This does not sound exciting, but the play is exciting because it is the emotional lives of the students and not their school work with which the playwright is concerned. The lives of three of the students are tragic. One, Mark Taylor, an eighteen-year-old motherless boy, has been filled by his cynical father with bitterness and scepticism. He has been taught that women are weak and that standards are foolish. Another pupil, Sophia Krakow, has been brought up in the streets. A third, Julianna Marshall, is a misfit in her home, jeered at by her brilliant sister, misunderstood by her mother, laughed at by her companions because of her shyness and awkwardness. She has two loves in her life—her love for her dog and her love for her teacher, as well as a dawning devotion to a boy in her class. Katheryn Darrow, played by Miss Alexander, is a born teacher, loving her work and carrying the strange notion that she must give these three unfortunates in her class more than mere book aid—sympathy and understanding.

Sophia is hardened beyond aid. Both Mark and Julianna respond to the teacher's efforts to help them. She, too, is still young. Pathetically grateful and devoted, they show her the best that is in them. She is the only light in their dark world. Her interest in them arouses jealousy and criticism. The principal of the school, a small-minded man to whom his own welfare is supreme, orders Katheryn to drop her special interest in Mark and Julianna. It will be misunderstood.

She obeys these orders because she has to. Her little walks with Julianna are discontinued. So are her chats with Mark after school hours. Both young things are wretched. They are convinced that they have hurt or angered her, but she cannot discuss the matter with them. As it happens, the seeming change in her comes at a crisis in the life of each of them. Julianna's dog has been killed, and the boy she is half in love with has turned her down. Frantic, desperate, the child kills herself and dies in the teacher's arms wailing that the latter no longer loves her.

The same day Mark has had a quarrel with his father who taunts him with his calf love for the teacher and throws in a characteristic charge against her, which the boy cannot forgive. He strikes his father and is ordered from his home. He carries his wretchedness to Katheryn that night, calling at her apartment for the first time. The next day, at a board meeting held to consider Julianna's death, a fellow-teacher who lives across the hall tells the board of the brief, late visit.

Katheryn has felt responsible for the little girl's death. She was determined not to fall the boy and send him also out into the world in desperation. That's the scene Miss O'Hara is re-writing, and re-write it she must. The solution she suggests is utterly out of Katheryn Darrow's character. It pleases no one. She could not and would not solve that problem as she did. Aside from this mistake, *Honor Bright* is a big and dramatic piece of work, as profoundly thoughtful and significant as *The Children's Hour*.

ELIZABETH JORDAN

FILMS

BIG CITY. The seamier side of New York life is presented in this sentimental melodrama which highlights the somewhat violent action of a local taxi war. It is an exciting film with moments of genuine pathos, but it falls short of excellence because of its diffuseness. Director Frank Borzage has too obviously tried to run the well-known gamut of emotions at the expense of a unified impression. The plot centers about an independent taxi-driver and his immigrant wife. When her brother is killed in a bomb explosion, the young Russian woman is made the scapegoat and sentenced to deportation through the efforts of a crooked district attorney who is in league with a piratical cab company. Just before sailing time, the guilt of her husband's rivals becomes apparent and she is rescued in a riotous fight which is a suitable climax to the picture. A good deal of its poignancy depends entirely on the effective portrayals supplied by Spencer Tracy and Luise Rainer, who are sensitive to their few opportunities for sincerity. The film's lack of veneer runs, here and there, to tastelessness and it is best reserved for adult audiences. Even if it does not fulfill its natural promise, it may fairly be called good entertainment. (MGM)

ONE HUNDRED MEN AND A GIRL. The girl involved in this production is young Deanna Durbin and the surrounding males turn out to be the Philadelphia Symphony under the direction of Leopold Stokowski, so that audiences are assured of a musical treat. The film, in addition, boasts a charmingly light story which very obligingly evaporates at the first toot of a French horn and asserts itself only in the gaps between solos. The daughter of an unemployed musician sets out to create jobs for her father and his fellow artists to the number of a hundred. Their great opportunity hinges on the new orchestra's making a name for itself and to this end the young organizer enlists the sympathetic aid of Maestro Stokowski, whose famed direction puts the project on a paying basis. The picture as a whole, and especially the musical portion, is delightful and dignified entertainment. Miss Durbin's voice stands the test of really fine selections and profits greatly from Mr. Stokowski's symphonic backgrounds. It is excellent fare for all the family. (Universal)

THE LADY FIGHTS BACK. The mock heroic flavor to the conflict in this picture, fish *versus* Progress, adds amusement value to the proceedings. The engineer who is engaged in building a dam meets the unexpectedly stern opposition of the finny tribe, championed by a resourceful young lady whose fishing club is threatened with disaster by the new improvement. Romance tempers the fierce battle of wits and a compromise is finally reached whereby the fish are provided with a pleasant, scientific detour. Kent Taylor and Irene Hervey are the none too serious protagonists of this double-feature sized film. It is suitable for general patronage. (Universal)

HOT WATER. The latest news from the Jones Family, Hollywood's naive conception of the typical American household, discovers father Jones in difficulties over which he cannot exercise his parental control. In this episode, he becomes enthusiastic about civic reform and goes to the patriotic extreme of running for mayor of his community. His major plank is the closing up of a disreputable night-club, but the wily opposition traps his son in a trumped-up escapade which only the genius of the youngest Jones can expose. Jed Prouty, Spring Byington and all the familiar faces reappear in this wholesome comedy. Keeping up with the Joneses will keep family audiences in good humor. (Twentieth Century-Fox)

THOMAS J. FITZMORRIS

EVENTS

A WIDESPREAD phenomenon scarcely ever adverted to is the enormous number of escapes which embarrass and, at times, jolt the *joie de vivre*. Some people think prisoners are the only things that escape. Social students know the folly of this attitude. Names escape. Words of poems escape. Dates of occurrences escape. What honest adult but must admit that sometime or other he attempted a quotation only to discover the thing had escaped him, only to hear himself saying: "The words escape me at the moment." Some adults, pressed by friends to give at least the meaning of the attempted quotation have been humiliated still more. They have been forced to say: "The meaning also escapes me." Like birds, names and dates and meanings have their flights, their perennial migrations. . . . All this *à propos* a personal encounter with the phenomenon of escape. . . . A famous celebrity, internationally known, whose name, though a household word, escapes me at the moment, once said something unforgettable concerning something. Though the words of his statement escape me at this time, its inner meaning is also practically gone. Unless I have confused this statement with a statement made by somebody other than the one I cannot recall, I am inclined to think he made it. Its general purport was to this effect: People should keep abreast of events. They should occasionally, or even more frequently, check their knowledge of the passing show by answering questionnaires got up to show the quantity of escapes. A questionnaire of this character may be compared to the nightly checkup in a prison. By it we discover how many got cells in our heads are empty; we then launch a hue and cry to recapture the fugitive phantasms we thought had been locked up securely forever. . . . The following questionnaire will establish your E.Q. (Escape Quotient). See how many questions you can answer correctly.

The first Klansman to become a Supreme Court Justice was (a) Jim Braddock, (b) Hugo L. Black, (c) Al Smith, (d) Major Bowes.

The first President of the United States to appoint a Ku Kluxer to the Supreme Court was (a) Washington, (b) Jefferson, (c) F. D. Roosevelt, (d) Lincoln.

The freedom of the parish schools is secure when the Supreme Court is composed of (a) cloak-and-suit salesmen, (b) Ku Kluxers, (c) filling-station attendants, (d) Non-Klux lawyers of legal distinction.

The official attire of Supreme Court Justices in court is (a) plus fours, (b) black robe without hood or mask, (c) yellow pajamas, (d) Ku Klux nightshirts with hood and mask.

Which member of the Supreme Court in a Great Klavern pledged adherence to Klan principles; signed a letter to a Klan Kligrapp: "Yours I.T.S.U.B. (Yours In The Sacred Unfailing Bond)"? (a) Cardozo, (b) Black, (c) Brandeis, (d) Butler.

Klan principles are based on (a) devotion to the Constitution, especially the religious-liberty clause, (b) deep love for the colored brethren, (c) fierce hatred of Catholics, Jews, Negroes, (d) opposition to bigotry.

"In the bright lexicon of truth, there is no such word as Klan."

"When Wizard whispers 'must,' the Klux replies, 'I Klan.'"

"It seemed a painted Kleagle inside a painted Klavern."

"Of thee I'm ever fond, yea fond,

Yours In The Sacred Unfailing Bond."

The above poetry was written by (a) some great poet, (b) no great poet, (c) no poet.

THE PARADER